07-1377

To His Grace, *James*

Duke, Marquess and Earl of *Ormonde*, Earl of *Offory* and *Brecknock*, Viscount *Thurles*, Lord Baron of *Arclo* and *Lanthony*, Lord of the Regalities and Liberties of the County of *Tipperary*, Chancellor of the University of *Dublin*, Lord Lieutenant General, and General Governour of His Majesties Kingdom of *Ireland*, Lord Lieutenant of the County of *Sommerset*, one of the Lords of His Majesties most Honourable Privy-Councils of His Majesties Kingdoms of *England*, *Scotland*, and *Ireland*, Lord Steward of His Majesties Houshold, Gentleman of His Majesties Bed-Chamber, and Knight of the most Noble Order of the Garter.

May it please Your Grace,

IT is not any Confidence that I have Dexterously performed this charge, that gives me the boldness to present it to Your Grace. I have done it, as well as

[illegible] *me. But yet it is very necessary that it should be addressed to Your Grace, who are, as* Soromex *saint of* Theodosius, Certaminum Magister, & orationum Judex constitutus, *You are appointed the great Master of our arguings, and are most fit to be the Judge of our Discourses, especially when they do relate and pretend to publick Influence and Advantages to the Church. We all are Witnesses of Your Zeal to promote true Religion; and every day find You to be a Great Patron to this very poor Church, which groans under the Calamities and permanent effects of a War acted by Intervals for above 400. years; such which the Intermedial Sun-shines of Peace could but very weakly repair: our Churches are still demolished, much of the Revenues irrecoverably swallowed by Sacriledge, and digested by an unavoidable impunity; Religion infinitely divided, and parted into formidable Sects, the People extreamly ignorant, and wilful by inheritance; superstitiously irreligious, and uncapable of reproof, and amidst these, and very many more inconveniences, it was greatly necessary that God should send us such a KING, and he send us such a Viceroy, who wedds the Interests of Religion, and joynes them to his heart.*

For we do not look upon your Grace, only as a favourer of the Churches Temporal interest, though even for that, the Souls of the relieved Clergy do daily bless you; neither are You our Patron only as the Cretans *were to* Homer, *or the* Alenadæ *to* Simonides, Philip *to* Theopompus, *or* Severus *to* Oppianus; *but as* Constantine *and* Theodosius *were to Christians; that is, desirous that true Religion should be promoted, that the interest of Souls should be advanced; that Truth should flourish, and wise Principles*

[illegible] *Nor besides that the great usefulness of this [illegible] greatly endear the Episcopal order, to which [illegible] use S.* Hierom's *words*) *if* there be not attributed a more than common Power and Authority, there will be as many Schisms as Priests, *it will also be a means of endearing the Persons of the Prelates to their Flocks, when the People shall be convinced, that there is, or may be, if they please, a perpetual entercourse of Blessings and Love between them, when God by their Holy hands refuses not to give to the People, the earnest of an eternal inheritance; when by them, he blesses, and that* the grace of our Lord Jesus, *and the* Love of God, *and the* Communication of his Spirit, *is conveyed to all Persons capable of the grace, by the Conduct, and on the hands and prayers of their Bishops.*

And indeed not only very many single Persons, but even the whole Church of Ireland *hath need of Confirmation. We have most of us contended for false Religions and unChristian propositions; and now that by Gods mercy, and the prosperity and piety of his Sacred Majesty the Church is broken from her cloud, and many are reduc'd to the true Religion, and righteous worship of God; we cannot but call to mind, how the Holy Fathers of the Primitive Church, often have declar'd themselves in Councils, and by a perpetual Discipline, that such Persons, who are return'd from Sects and Heresies into the Bosom of the Church, should not be rebaptiz'd; but that the Bishops should impose hands on them in Confirmation. It is true,*

that this was deſign'd to ſupply the defect of thoſe Schiſmatical Conventicles, who did not uſe this Holy rite; For this Rite of Confirmation hath had the fate to be oppos'd only by the Schiſmatical and Puritan Parties *of old;* the Novatians *or* Cathari, *and the* Donatiſts; *and of late by the Jeſuits, and new* Cathari, *the Puritans, and Presbyterians; the ſame evil ſpirit of contradictions keeping its courſe in the ſame channel, and deſcending regularly amongſt Men of the ſame principles. But therefore in the reſtitution of a Man or company of Men, or a Church, the Holy Primitives, in the Council of* C. P. Laodicea, *and* Orange, *thought that to confirm ſuch perſons was the moſt agreeable Diſcipline; not only becauſe ſuch perſons did not in their little and dark aſſemblies uſe this rite, but becauſe they alwayes greatly wanted it: For it is a ſure Rule in our Religion, and is of an eternal truth, that* they, who keep not the Unity of the Church, have not the Spirit of God; *and therefore it is moſt fit ſhould receive the miniſtery of the ſpirit, when they return to the boſom of the Church, that ſo indeed they may* keep the Unity of the Spirit in the Bond of Peace. *And therefore* Aſterius *Biſhop of* Amaſia *compares Confirmation to the ring, with which the Father of the Prodigal adorn'd his returning Son;* Datur nempe prodigo poſt ſtolam, & annulus, nempe Symbolum intelligibilis ſignaculi ſpiritus, *And as the Spirit of God, the Holy Dove extended his mighty wings over the Creation, and hatch'd the new-born World, from its ſeminal powers, to Light and Operation, and Life, and Motion, ſo in the Regeneration of the ſouls of Men, he gives a new being, and heat and life, Procedure and Perfection, Wiſdom and Strength, and becauſe, that this was miniſtred by the Biſhops hands in Confirmation, was ſo firmly believ'd by all the Primitive*

tive Church, therefore it became a Law, and an Universal practice in all those ages, in which Men desir'd to be sav'd by all means. The Latin Church, and the Greek alwayes did use it, and the Blessings of it, which they believ'd consequent to it, they expressed in a holy prayer, which in the Greek Euchologion they have very anciently and constantly used. [a] Thou O Lord, the most compassionate and Great King of all, graciously impart to this Person the seal of the gift of thy Holy, Almighty, and adorable spirit. *For as an Ancient Greek said truly and wisely.* [b] The Father is reconcil'd, and the Son is the Reconciler; but to them who are by Baptism and Repentance made friends of God, the Holy Spirit is collated as a gift. *They well knew what they received in this ministration, and therefore wisely laid hold of it and would not let it go.*

a Αὐτὸς δέσποτα, παμβασιλεῦ. εὐσπλαγχνε χαρίσαι αὐτὸ καὶ τὴν σφραγῖδα τῆς δωρεᾶς, τοῦ ἁγίου, καὶ παντοδυνάμου, καὶ προσκυνητοῦ σοῦ πνεύματος.

b Ὁ μὲν πατὴρ διήλλακται, ὁ δὲ υἱὸς διήλλαξε, τὸ δὲ πνεῦμα τὸ ἅγιον φίλοις ἤδη καταστᾶσι δῶρον.

This was anciently ministred by Apostles, and ever after by the Bishops, and Religiously receiv'd by Kings, and greatest Princes; and I have read that St. Sylvester *confirm'd* Constantine *the Emperour, and when they made their children servants of the Holy Jesus, and Souldiers under his banner, and bonds-men of his Institution, then they sent them to the Bishop to be confirm'd, who did it sometimes by such Ceremonies, that the solemnity of the ministry might with greatest Religion addict them to the service of their Great Lord. We read in* Adrovaldus, *that* Charles Martel, *entring into a League with Bishop* Luitprandus, *sent his Son* Pipin *to him,* ut more Christianorum fidelium, capillum ejus primus attonderet, ac Pater illi Spiritualis existeret, *that he might after the manner of Christians, first cut his hair (in token of service to Christ) and [in confirming him] he should be his spiritual Father.*

De miraculis. St. Benedict. l 1. c. 1. 14.

And

And something like this we find concerning William Earl *of* Warren *and* Surrey, *who when he had Dedicated the Church of* St. Pancratius, *and the Priorie of* Lewes; *receiv'd Confirmation, and gave seizure* per capillos capitis mei (*sayes he in the Charter*) & fratris mei Radulphi de Warrena, quas abscidit cum cultello de capitibus nostris Henricus Episcopus Wintonienſis; *by the hairs of my head and of my Brothers, which* Henry *Bishop of* Winchester *cut off before the Altar; meaning* (*according to the Ancient custome*) *in confirmation; when they by that solemnity addicted themselves to the free servitude of the Lord Jesus. The ceremony is obsolete and chang'd, but the mystery can never; and indeed that is one of the advantages in which we can rejoyce concerning the ministration of this Rite in the Church of* England *and* Ireland; *that whereas it was sometimes clouded, sometimes hindred, and sometimes hurt, by the appendage of needless, and useless ceremonies; it is now reduc'd to the Primitive and first simplicity amongst us; and the excrescencies us'd in the Church of* Rome *are wholly par'd away; and by holy Prayers and the Apostolical Ceremonie of imposition of the Bishops hands it is worthily and zealously administred. The Latins us'd to send Chrism to the Greeks, when they had usurped some jurisdiction over them, and the Popes Chaplains went with a quantity of it to* C. P. *where the Russians usually met them for it; for that was then the ceremony of this ministration; But when the Latins demanded fourscore pounds of Gold besides other gifts, they went away, and chang'd their custom rather than pay an unlawful and ungodly Tribute.* Non quærimus vestra sed vos; *we require nothing but leave to impart Gods blessings with pure Intentions, and a spiritual ministery. And as the Bishops of our Churches receive nothing from the People,*

for

for the Miniſtration of this Rite, ſo they deſire nothing but Love, and juſt Obedience in ſpiritual, and Eccleſiaſtical duties; and we offer our Flocks ſpiritual things without mixture of Temporal advantages from them; we miniſter the rituals of the Goſpel, without the inventions of Men, Riligion without ſuperſtition, and only deſire to be believ'd in ſuch things which we prove from Scripture expounded by the Catholick practice of the Church of God.

Concerning the Subject of this Diſcourſe, the Rite of Confirmation; *It were eaſie to recount many great and glorious expreſſions which we find in the Sermons of the Holy Fathers of the Primitive Ages; ſo certain it is, that in this thing we ought to be zealous, as being deſirous to perſwade our People to give us leave to do them great good: But the following Pages will do it, I hope, competently: only we ſhall remark; that when they had gotten a cuſtom anciently, that in caſes of neceſſity, they did permit Deacons and Lay-men ſometimes to baptize, yet they never did conſide in it much; but with much caution and curioſity, commanded that ſuch Perſons ſhould, when that neceſſity was over, be carried to the Biſhop to be confirm'd, ſo to ſupply all precedent defects relating to the paſt imperfect miniſtry, and future neceſſity and danger, as appears in the Council of* Eliberis. *And the Ancients had ſo great eſtimate and veneration to this Holy rite, that as in Heraldry, they diſtinguiſh the ſame thing by ſeveral names, when they relate to Perſons of greater Eminency, and they blazon the Armes of the Gentry by Metals, of the Nobtlity by pretious ſtones, but of Kings and Princes by Planets, ſo when they would ſignifie the Unction which was us'd in confirmation, they gave it a ſpecial word, and of more diſtinction & remark, and therefore the oyl us'd in baptiſm, they call'd* ἔλαιον, *but that of confirmation was* μύρον καὶ χρῖσμα, *and they who ſpake properly kept*

this difference of words, untill by incaution, and ignorant careleſsneſs the names fell into confuſion, and the thing into diſuſe and diſ-reſpect. But it is no ſmall addition to the Honour of this miniſtration, that ſome wiſe and good men, have piouſly believed, that when baptiz'd Chriſtians are confirm'd, and ſolemnly bleſs'd by the Biſhop, that then it is that a ſpecial Angel Guardian is appointed to keep their ſouls from the aſſaults of the ſpirits of darkneſs. Concerning which, though I ſhall not interpoſe mine own opinion, yet this I ſay, that the Piety of that ſuppoſition is not diſagreeable to the intention of this Rite; for ſince by this, the Holy Spirit of God (the Father of Spirits) is given, it is not unreaſonably thought by them, that the other good Spirits of God, the Angels who are miniſtring ſpirits, ſent forth to miniſter to the good of them that ſhall be Heirs of Salvation, *ſhould pay their kind offices in ſubordination to their Prince and fountain; that the firſt in every kind, might be the meaſure of all the reſt; But there are greater and ſtranger things than this that God does for the ſouls of his Servants, and for the honour of the miniſteries which himſelf hath appointed.*

We ſhall only add that this was ancient, and long before Popery entred into the World, and that this rite hath been more abus'd by Popery, than by any thing: and to this Day the Bigots of the Roman Church are the greateſt Enemies to it; and from them the Presbyterians; but beſides that the Church of England *and* Ireland *does religiouſly retain it, and hath appointed a ſolemn officer, for the Miniſtery, the* Lutheran *and* Bohemian *Churches do obſerve it carefully, and it is recommended and eſtabliſh'd in the harmony of the Proteſtant Confeſſions.*

And now, may it pleaſe Your Grace to give me leave to implore Your Aid and Countenance for the propagating this ſo re-

religion, and uſeful a Miniſtery, which, as it is a peculiar of the Biſhops office, is alſo a great enlarger of Gods gifts to the People; it is a great inſtrument of Union of hearts, and will prove an effective deletory to Schiſm; and an endearment to the other parts of Religion: it is the conſummation of Baptiſm, and a preparation to the Lords Supper; it is the vertue from on high, and the ſolemnity of our ſpiritual adoption. But there will be no need to uſe many arguments to enflame Your zeal in this affair, when Your Grace ſhall find, that to promote it will be a great ſervice to God; that this alone will conclude Your Grace, who are ſo ready, by Laws, and Executions, by word, and by example, to promote the Religion of Chriſt, as it is taught in theſe Churches. I am not confident enough to deſire Your Grace, for the reading this Diſcourſe, to lay aſide any one hour of Your greater Employments, which conſume ſo much of Your Dayes and Nights. But I ſay, that the Subject is greatly Worthy of Conſideration. Nihil enim inter manus habui, cui majorem ſollicitudinem præſtare deberem; *and for the book it ſelf, I can only ſay what* Secundus *did, to the wiſe* Lupercus, Quoties ad faſtidium legentium, deliciaſque reſpicio, intelligo nobis commendationem ex ipsâ mediocritate libri petendam, *I can Commend it becauſe it is little, and ſo, not very troubleſome; and if it could have been writen according to the worthineſs of the thing Treated in it, it* would deſerve *ſo great a Patronage; but becauſe it is not, it will therefore greatly* need it, *but it can hope for it on no other account, but becauſe it is laid at the feet of a Princely Perſon, who is Great and Good; and one who not only is bound by Duty, but by choice hath Obliged Himſelf to do advantages to any Worthy inſtrument of Religion. But I have detain'd*

tain'd Your Grace so long in my address, that Your Pardon will be all the Favour, which ought to be hop'd for by

Your Grace's most Humble and

Obliged Servant.

Jer. Dunensis.

A DISCOURSE OF CONFIRMATION.

The Introduction.

NExt to the Incarnation of the Son of God and the whole Oeconomy of our Redemption wrought by him in an admirable order and Conjugation of glorious mercies, the greateſt thing that ever God did to the World, is the giving to us the Holy Ghoſt: and poſſibly, this is the conſummation and perfection of the other. For in the work of Redemption Chriſt indeed made a new World; we are wholly a new Creation, and we muſt be ſo: and therefore when S. *John* began the Narrative of the Goſpel, he began in a manner and ſtile very like to *Moſes* in his Hiſtory of the firſt Creation. *In the beginning was the word*, &c. *All things were made by him, and without him was not any thing made that was made.* But as in the Creation the matter

was firſt: there were indeed Heavens, and Earth and Waters; but all this was rude *and without form*, till the Spirit of God *moved upon the face of the waters*; So it is in the new Creation. We are a new Maſs, redeem'd with the blood of Chriſt, reſcued from an evil portion; and made Candidates of Heaven and Immortality; but we are but an Embryo in the regeneration, until the Spirit of God enlivens us and moves again upon the waters: and then every ſubſequent motion and operation is from the Spirit of God. *We cannot ſay that Jeſus is the Lord but by the Holy Ghoſt.* By him we live, in him we walke, by his aids we pray, by his emotions we deſire: we breath and ſigh, and groan by him: *he helps us in all our infirmities*, and he gives us all our ſtrengths; he reveals myſteries to us, and teaches us all our duties: he ſtirs us up to holy deſires, and he actuates thoſe deſires; he *makes us to will and to do of his good pleaſure.*

For the Spirit of God is that in our ſpiritual life, that a Mans ſoul is in his Natural: without it, we are but a dead and liveleſs trunke. But then, as a Mans ſoul in proportion to the ſeveral operations of life obtains ſeveral appellatives; it is Vegetative, and Nutritive, Senſitive, and Intellective, according as it operates: So is the Spirit of God. He is the ſpirit of Regeneration in Baptiſm, of renovation in Repentance: the ſpirit of love, and the ſpirit of holy fear, the ſearcher of the hearts, and the ſpirit of diſcerning: the ſpirit of wiſdom, and the ſpirit of prayer. In one myſtery he illuminates; and in another he feeds us: he begins in one and finiſhes and perfects in another. It is the ſame ſpirit working divers operations. For he is all this now reckoned, and he is every thing elſe that is the principle of good unto

us;

us; he is the beginning, and the progression, the consummation and perfection of us all; and yet every work of his is perfect in it's kind, and in order to his own designation; and from the beginning to the end is perfection all the way. Justifying and sanctifying grace is the proper Entitative product in all; but it hath divers appellatives and connotations in the several rites: and yet even then also, because of the identity of the principle, the similitude and general consonancy in the effect, the same appellative is given, and the same effect imputed to more than one; and yet none of them can be omitted, when the great Master of the family hath blessed it, and given it institution. Thus S. *Dionys* calls Baptism. τὴν ἱερὰν τ' θεογονίας τελείωσιν the perfection of the Divine birth; and yet the baptized person must receive other mysteries which are more signally perfective: ἡ τοῦ μυροῦ χρίσις τελειωτικὴ; Confirmation is yet more perfective, and is properly the perfection of Baptism.

By Baptism we are Heirs, and are adopted to the inheritance of sons, admitted to the Covenant of repentance, and engag'd to live a good life; yet this is but the solemnity of the Covenant which must pass into after-acts by other influences of the same Divine principle. Until we receive the spirit of *obsignation* or *Confirmation*, we are but *babes in Christ* in the meanest sense, Infants that can do nothing, that cannot speak, that cannot resist any violence, expos'd to every rudeness, and perishing by every temptation.

But therefore as God at first appointed us a ministery of *a new birth*; so also hath he given to his Church the consequent Ministry of *a new strength*. The spirit moov'd a little upon the waters of *Baptism*, and gave

us the principles of life, but in *Confirmation* he makes us able to move our ſelves. In the firſt, he is the ſpirit of life; but in this he is the ſpirit of ſtrength and motion. *Baptiſma eſt nativitas, unguentum vero eſt nobis actionis inſtar & motus* ſaid *Cabaſilas. In Baptiſm we are intitled to the inheritance*; but becauſe we are in our infancy and minority, *the Father gives unto his Sons a Tutor*, a Guardian and a Teacher *in Confirmation*, ſaid *Rupertus*: that as we are baptized into the death and reſurrection of Chriſt: So in Confirmation we may be renewed in the inner man, and ſtrengthned in all our Holy vows and purpoſes by the Holy Ghoſt miniſtred according to Gods ordinance.

De divin. offic. l. 5. c. 17.

The Holy Rite of Confirmation is a Divine ordinance, and it produces Divine effects, and is miniſtred by Divine perſons, that is, by thoſe whom God hath ſanctified and ſeparated to this miniſtration. At firſt, all that were baptiz'd were alſo confirm'd: and ever ſince, all good people that have underſtood it, have been very zealous for it; and time was in *England*, even ſince the firſt beginnings of the reformation, when Confirmation had been leſs carefully miniſtred for about ſix years, when the people had their firſt opportunities of it reſtor'd; they ran to it in ſo great numbers, that Churches and Church-yards would not hold them; inſomuch that I have read * that the Biſhop of *Cheſter* was forc'd to impoſe hands on the people in the Fields, and was ſo oppreſſed with multitudes, that he had almoſt been trod to death by the people, and had dyed with the throng, if he had not been reſcued by the Civil power.

* *Vindic. Eccleſiaſt. hierarch. per Franc. Hallier.*

But Men have too much neglected all the miniſteries of grace; and this moſt eſpecially, and have not given themſelves to a right underſtanding of it, and ſo neglected

lected it yet more; But becauſe the prejudice which *theſe parts* of the Chriſtian Church have ſuffered for want of it, is very great (as will appear by enumeration of the many and great bleſſings conſequent to it) I am not without hope that it may be a ſervice acceptable to God, and an uſeful miniſtery to the ſouls of *my charges*, if by inſtructing them that know not, and exhorting them that know, I ſet forward the practiſe of this Holy rite, and give reaſons why the people ought to love it, and to deſire it, and how they are to underſtand and practiſe it, and conſequently, with what duteous affections they are to relate to thoſe perſons, whom God hath in ſo ſpecial and ſignal manner made to be for their good and eternal benefit, the Miniſters of the Spirit and ſalvation.

S. *Bernard* in the life S. *Malachias* my Predeceſſor in the See of *Downe* and *Connor*, reports that it was the care of that good Prelate to *renew* the rite of Confirmation in his Dioceſs, where it had been long neglected and gone into deſuetude. It being too much our caſe in *Ireland*, I find the ſame neceſſity, and am oblig'd to the ſame procedure, for the ſame reaſon, and in purſuance of ſo excellent an example, *Hoc enim eſt Evangelizare Chriſtum* (ſaid S. *Auſtin*) *non tantùm docere quæ ſunt dicenda de Chriſto, ſed etiam quæ obſervanda ei qui accedit ad compagem corporis Chriſti.* For this is to preach the Goſpel, not only to teach thoſe things which are to be ſaid of Chriſt; but thoſe alſo which are to be obſerved by every one who deſires to be confederated into the Society of the body of Chriſt, which is his Church: that is, not only the doctrines of good life, but the myſteries of godlineſs; and the Rituals of Religion, which iſſue from a Divine fountain, are to be declar'd

Cap. 9. de fide & operib.

clar'd by him who would fully preach the Goſpel.

In order to which performance I ſhall declare

1. The Divine Original, Warranty and Inſtitution of the Holy Rite of Confirmation.
2. That this Rite was to be a perpetual, and never ceaſing miniſtration.
3. That it was actually continued, and practis'd by all the ſucceeding Ages of the pureſt and Primitive Churches.
4. That this Rite was *appropriate* to the Miniſtry of Biſhops.
5. That *prayer* and *impoſition* of the Biſhops hands did make the whole Ritual; and though other things were added, yet they were not neceſſary, or any thing of the inſtitution.
6. That many great Graces and bleſſings were conſequent to the worthy reception and due miniſtration of it.
7. I ſhall add ſomething of the manner of præparation to it, and reception of it.

SECT. I.

Of the Divine Original, warranty and inſtitution of the Holy Rite of Confirmation.

IN the Church of *Rome* they have determin'd Confirmation to be a Sacrament *proprii nominis*, properly and really, and yet their Doctors have, ſome of them at leaſt, been *paulò iniquiores* a little unequal and un-

unjuſt to their propoſition, in ſo much that from themſelves we have had the greateſt oppoſition in this article, *Bonacina* and *Henriquez* allow the propoſition, but make the Sacrament to be ſo unneceſſary, that a little excuſe may juſtifie the omiſſion and almoſt neglect of it. And *Loemelius*, and *Daniel à Jeſu*, and generally the Engliſh Jeſuits have, to ſerve ſome ends of their own family and order, diſputed it almoſt into contempt, that by repreſenting it as unneceſſary, they might do all the miniſteries Eccleſiaſtical in *England* without the aſſiſtance of Biſhops their *Superiours*, whom they therefore love not, becauſe they are ſo. But the Theological faculty of *Paris* have condemn'd their doctrine as temerarious and ſavouring of Hereſie: and in the later Schools, have approov'd rather the Doctrine of *Gamachæus*, *Eſtius*, *Kelliſon*, and *Bellarmine*; who indeed doe follow the Doctrine of the moſt eminent perſons in the Ancient School; *Richard* of *Armagh*, *Scotus*, *Hugo*, *Cavalli*, and *Gerſon* the Learned Chancellor of *Paris*, who following the *Old Roman order*, *Amalarius* and *Albinus*, doe all teach Confirmation to be of great and pious uſe, of Divine original, and to many purpoſes neceſſary according to the Doctrine of the Scriptures, and the primitive Church.

De ſacram. diſp. 3. qu. Unic. punct. 3.

2. Lib. 3. de ſacram.

Whether Confirmation be a Sacrament or no, is of no uſe to diſpute; and if it be diſputed, it can never be proov'd to be ſo as Baptiſm and the Lords Supper, that is, *as generally neceſſary to Salvation*: but though it be no Sacrament, it cannot follow that it is not of very great uſe and holineſs; and as a Man is never the leſs tyed to Repentance, though it be no Sacrament; ſo neither is he ever the leſs oblig'd to receive Confirmation, though it be (as it ought) acknowledg'd to be

of

of an uſe and Nature inferiour to the two Sacraments of Divine, direct and immediate inſtitution. It is certain that the Fathers in a large Symbolical and general ſenſe call it a Sacrament; but mean not the ſame thing by that word, when they apply it to Confirmation, as they doe, when they apply it to Baptiſm and the Lords Supper. That it is an Excellent and Divine ordinance to purpoſes ſpiritual; that it comes from God, and miniſters in our way to God, that is all we are concern'd to inquire after: and this I ſhall endeavour to prove not only againſt the *Jeſuits*, but againſt *all opponents* of what ſide ſoever.

My firſt argument from Scripture is what I learn from *Optatus*, and S. *Cyril*. *Optatus* writing againſt the Donatiſts hath theſe words. *Chriſt deſcended into the water, not that in him, who is God, was any thing that could be made cleaner, but that the water was to precede the future Unction, for the initiating and ordaining, and fulfilling the myſteries of Baptiſm. He was waſh'd, when he was in the hands of* John, *then followed the order of the myſtery, and the Father finiſh'd what the Son did aſk, and what the Holy Ghoſt declar'd, The Heavens were open'd, God the Father anointed him, the ſpiritual Unction preſently deſcended in the likeneſs of a Dove, and ſate upon his head, and was ſpread all over him, and he was called the Chriſt, when he was the anointed of the Father. To whom alſo, leaſt impoſition of hands ſhould ſeem to be wanting, the voice of God was heard from the cloud,* ſaying. *This is my Son in whom I am well pleaſed, hear ye him.* That which *Optatus* ſayes is this; that upon and in Chriſts perſon, Baptiſm, Confirmation, and Ordination were conſecrated and firſt appointed. He was baptized by S. *John*; he was confirm'd by the Holy Spirit

Spirit and anointed with ſpiritual Unction in order to that great work of obedience to his Fathers will; and he was Conſecrated by the voice of God from Heaven. In all things Chriſt is the head, and the firſt fruits: and in theſe things was the Fountain of the Sacraments and ſpiritual grace, and the great exemplar of the Oeconomy of the Church. For Chriſt was *nullius pœnitentiæ debitor*; Baptiſm of Repentance was not neceſſary to him who never ſinn'd, but ſo it became him to fulfil all righteouſneſs, and to be a pattern to us all. But we have need of theſe things, though he had not; and in the ſame way in which Salvation was wrought by him for himſelf and for us all, in the ſame way he intended we ſhould walk. * He was baptized becauſe his Father appointed it ſo: we muſt be baptized becauſe Chriſt hath appointed it, and we have need of it too. He was Conſecrated to be the great Prophet, and the great Prieſt, becauſe *no man takes on him this honour, but he that was called of God, as was Aaron:* and all they, who are to miniſter in his prophetical office under him, muſt be conſecrated and ſolemnly ſet apart for that miniſtration, and after his glorious example. He was anointed with a ſpiritual Unction from above *after his baptiſme*; for *after Jeſus was baptized*, he aſcended up from the waters, and then the Holy Ghoſt deſcended upon him; it is true, he receiv'd the fulneſs of the ſpirit; but we receive him by meaſure; but *of his fulneſs we all receive, grace for grace*; that is, all that he receiv'd in order to his great work, all that in kind, one for another, grace for grace, we are to receive according to our meaſures, and our neceſſities. And as all theſe he receiv'd by external miniſtrations; ſo muſt we; God the Father appointed his

* 1 *Joh.* 2. 6.

way, and he, *by his example* first, hath appointed the same to us; that we *also may follow him in the regeneration*; and *work out our salvation* by the same graces in the like solemnities. For if he needed them for himself, then we need them much more. If he did not need them for himself, he needed them for us, and for our example, that we might follow his steps, who by receiving these exteriour solemnities and inward graces, became *the Author and finisher of our Salvation*, and the great example of his Church. I shall not need to make use of the fancy of the *Murcosians* and *Colabarsians*, who turning all mysteries into numbers, reckoned the numeral letters of περιστερα and made them co-incident to the α and ω; but they intended to say, that Christ, receiving the Holy Dove after his Baptism, became all in all to us; the beginning and the perfection of our Salvation; here he was confirm'd, and receiv'd the ω to his α the consummation to his initiation, the completion of his baptism, and of his headship in the Gospel. But that which I shall rather add is what S. *Cyril* from hence argues. *When he truly was baptized in the River of* Jordan, *he ascended out of the waters, and the Holy Ghost substantially descended upon him, like resting upon like. And to you also in like manner, after ye have ascended from the waters of baptisme, the Unction is given, which bears the image or similitude of him by whom Christ was anointed....that as Christ after baptism, and the coming of the Holy Spirit upon him, went forth to battle (in the Wilderness) and overcame the adversary: so ye also after holy baptism, and the mystical Unction (or confirmation) being vested with the Armour of the holy Spirit are enabled to stand against the opposite powers.* Here then is the first great ground of our solemne receiving the Holy spirit, or the Unction from

Cateches. 3. Γνεύματος ἁγίου οὐσιώδους ἐπιφοίτησις αὐτῷ ἐγένετο.

from above after Baptiſm, which we underſtand and repreſent by the word *Confirmation*, denoting the principle effect of this Unction, ſpiritual ſtrength: Chriſt, who is the head of the Church, entred this way upon his duty and work; and he who was the firſt of all the Church, the head and great example, is the meaſure of all the reſt, for we can go to Heaven no way, but in that way in which he went before us.

There are ſome who from this ſtory would infer the deſcent of the Holy Ghoſt after Chriſts Baptiſm, not to ſignifie that Confirmation was to be a diſtinct rite from baptiſm, but a part of it, yet ſuch a part as gives fulneſs and conſummation to it. S. *Hierom*, *Chryſoſtom*, *Euthymius* and *Theophylact* go not ſo far; but would have us by this to underſtand that the Holy Ghoſt is given to them that are baptized. But reaſon and the context are both againſt it. 1. Becauſe the Holy Ghoſt was not given by *Johns baptiſm*; that was reſerv'd to be one of Chriſt's glories; who alſo, when by his Diſciples he baptiz'd many, did not give them the Holy Ghoſt; and when he commanded his Apoſtles to baptize all Nations, did not at that time ſo much as promiſe the Holy Ghoſt: he was promis'd diſtinctly, and given by another miniſtration. 2. The deſcent of the Holy Spirit was a diſtinct miniſtery from the baptiſm; it was not only after Jeſus aſcended from the waters of baptiſm; but there was ſomething intervening, and by a new office or miniſtration. For there was *prayer* joyn'd in the miniſtery. So S. *Luke* obſerves; *while Jeſus was praying, the Heavens were open'd*, and the Holy ſpirit deſcended, for ſo Jeſus was pleas'd to conſign the whole office and ritual of Confirmation, prayer for invocating the Holy Spirit, and giving him by perſonal application, which as the Father did im-

mediately, so the Bishops doe by imposition of hands 3. S. *Austin* observes that the apparition of the Holy Spirit like a Dove was the visible or ritual part; and the voice of God was the word to make it to be Sacramental, *accedit verbum ad elementum, & fit Sacramentum*: for so the ministration was not only perform'd on Christ, but consign'd to the Church by similitude, and exemplar institution. I shall only add, that the force of this argument is established to us by more of the Fathers. S. *Hilary* upon this place hath these words. *The Fathers voice was heard, that from those things, which were consummated in Christ, we might know* that after the baptism of water *the Holy Spirit from the gates of Heaven flies unto us and that we are to be anointed with the Unction of a celestial glory, and be made the Sons of God by the adoption of the voice of God, the Truth by the very effects of things prefigur'd unto us the similitude of a Sacrament.* So S. Chrysostom. *In the beginnings alwayes appears the sensible visions of spiritual things for their sakes, who cannot receive the understanding of an incorporeal nature; that if afterwards they be not so done (that is, after the same visible manner) they may be believ'd by those things which were already done.* But more plain is that of *Theophylact. The Lord had not need of the descent of the Holy Spirit, but he did all things for our sakes, and himself is become the first fruits of all things which we afterwards were to receive, that he might become the first fruits among many Brethren.* The consequent is this, which I express in the words of S. *Austin*, affirming, *Christi in baptismo columbam unctionem nostrum præfigurasse.* The Dove in Christ's Baptism did represent and prefigure our Unction from above, that is, the descent of the Holy Ghost upon us in the rite of Confirmation. Christ was baptized, and so

Tract. 80. in Johan.

S. Hilar. can. 4. in fine.

In Matthæum.

Ibid.

must

muſt we. But after Baptiſm; he had a new miniſtration for the reception of the Holy Ghoſt; and becauſe this was done for our ſakes, we alſo muſt follow that example: and this being done immediately before his entrance into the Wilderneſs to be tempted of the Devil, it plainly deſcribes to us the *order* of this miniſtry, and the *bleſſing* deſign'd to us; after we are baptiz'd, we need to be ſtrengthned and confirm'd *propter pugnam ſpiritualem*; we are to fight againſt the fleſh, the World and the Devil, and therefore muſt receive the miniſtration of the Holy ſpirit of God; which is the deſign and proper work of Confirmation. For (they are the words of the Excellent Author of the imperfect work upon S. *Matthew* imputed to S. *Chryſoſtom*) *The Baptiſm of Water profits us, becauſe it waſhes away the ſins we have formerly committed; if we repent of them. But it does not ſanctifie the ſoul; nor precedes the concupiſcences of the heart and our evil thoughts, nor drives them back, nor repreſſes our carnal deſires. But he therefore, who is (only) ſo baptized, that he does not alſo receive the Holy Spirit, is baptized in his body, and his ſins are pardon'd, but in his mind he is yet but a Catechumen; for ſo it is written; he that hath not the Spirit of Christ is none of his: and therefore afterward out of his fleſh will germinate worſe ſins, becauſe he hath not receiv'd the Holy Spirit conſerving him (in his baptiſmal grace) but the houſe of his body is empty; wherefore that wicked ſpirit finding it ſwept with the Doctrines of Faith, as with beſomes, enters in, and in a ſeaven fold manner dwells there.* Which words, beſides that they will explicate this myſtery, do alſo declare the neceſſity of Confirmation, or receiving the Holy Ghoſt after baptiſm in imitation of the Divine precedent of our Bleſſed Saviour. Homil. 4.

2. After

2. After the *example* of Chriſt, my next Argument is from his *words*, ſpoken to *Nicodemus* in explication
John 3. 5. of the prime myſteries Evangelical; *Unleſs a man be born of Water and of the Holy Spirit, he ſhall not enter into the Kingdom of God.* Theſe words are the great Argument which the Church uſes for the indiſpenſable neceſſity of Baptiſm, and having in them ſo great effort, and not being rightly underſtood, have ſuffered many Convulſions (ſhall I call them) or Interpretations: Some ſerve their own *Hypotheſis* by ſaying that Water is the Symbol, and the Spirit is the Baptiſmal Grace: Others, that it is a ὑ διὰ δυοῖν, one is onely meant, though here be two Signatures. But others conclude, that water is onely neceſſary, but the Spirit is ſuper-added as being afterwards to ſupervene and move upon theſe Waters: And others yet affirm, that by Water is onely meant a Spiritual ablution, or the effect produced by the Spirit; and ſtill they have intangled the words, ſo that they have been made uſeleſs to the Chriſtian Church, and the meaning too many things, makes nothing to be underſtood. But truth is eaſie, intelligible and clear, and without objection, and is plainly this.

Unleſs a man be Baptized into Chriſt, and confirmed by the Spirit of Chriſt, he cannot enter into the Kingdom of Chriſt; that is, he is not perfectly adopted into the Chriſtian Religion, or fitted for the Chriſtian Warfare; and if this plain and natural ſenſe be admitted, the place is not onely eaſie and intelligible, but conſonant to the whole Deſign of Chriſt and Analogy of the New Teſtament.

For firſt, Our bleſſed Saviour was Catechiſing of *Nicodemus*, and teaching him the firſt Rudiments of the Goſpel, and like a wiſe Maſter-builder firſt layes the foundati-

foundation, *The Doctrine of Baptism, and laying on of Hands*, which afterwards St. *Paul* put into the Christian Catechism, as I shall shew in the sequel. Now these also are the first principles of the Christian Religion taught by Christ himself, and things which at least to the Doctors might have been so well known, that our blessed Saviour upbraids the not knowing them, as a shame to *Nicodemus*. St. *Chrysostom* and *Theophylact*, *Euthymius* and *Rupertus* affirm that this Generation by Water and the Holy Spirit might have been understood by the Old Testament, in which *Nicodemus* was so well skilled. Certain it is, the Doctrine of Baptismes was well enough known to the Jews, and the ἐπιφοίτησις τοῦ πνεύματος τοῦ θεοῦ, the illumination and irradiations of the Spirit of God was not new to them, who believed the Visions and Dreams, the Daughter of a Voice, and the influences from Heaven upon the Sons of the Prophets, and therefore although Christ intended to teach him more than what he had distinct notice of, yet the things themselves had foundation in the Law and the Prophets, but although they were high mysteries and scarce discerned by them, who either were ignorant or incurious of such things, yet to the Christians they were the very Rudiments of their Religion, and are best expounded by observation of what St. *Paul* placed in the very foundation. But,

2. Baptism is the first mystery, that is certain; but that this of being born of the Spirit is also the next, is plain in the very order of the words, and that it does mean a mystery distinct from Baptism will be easily assented to by them, who consider, that although Christ Baptized and made many Disciples by the Ministry of his Apostles, yet they who were so Baptized into Christs

Chriſts Religion did not receive this Baptiſm of the Spirit till after Chriſts Aſcenſion.

3. The Baptiſm of Water was not peculiar to *John the Baptiſt*, for it was alſo of Chriſt, and miniſtred by his command; it was common to both, and therefore the Baptiſm of Water is the leſs principal here. Something diſtinct from it is here intended. Now if we add to theſe words, That St. *John* tells of another Baptiſm, which was Chriſts peculiar; *He ſhall Baptize you with the Holy Ghoſt, and with Fire*; That theſe words were *literally* verified upon the Apoſtles in Pentecoſt, and afterwards upon all the Baptized in *Spiritual effect* (who beſides the Baptiſm of Water, diſtinctly had the Baptiſm of the Spirit in Confirmation) it will follow that of neceſſity this muſt be the meaning and the verification of theſe words of our B. Saviour to *Nicodemus*, which muſt mean a double Baptiſm: *Tranſivimus per aquam & ignem, antequam veniemus in refrigerium*, we muſt paſs through Water and Fire before we enter into reſt, that is, We muſt firſt be Baptized with Water, and then with the Holy Ghoſt, who firſt deſcended in Fire; that is, the onely way to enter into Chriſts Kingdom is by theſe two Doors of *the Tabernacle, which God hath pitched, and not Man*, firſt by *Baptiſm*, and then by *Confirmation*; Firſt by *Water*, and then by the *Spirit*.

The Primitive Church had this notion ſo fully amongſt them, that the Author of the Apoſtolical conſtitutions attributed to St. *Clement*, who was St. *Pauls* Schollar, affirms, That a man is made a perfect Chriſtian (meaning Ritually and Sacramentally, and by all exterior ſolemnity) by the Water of Baptiſm and Confirmation of the Biſhop, and from theſe words of Chriſt now alledged, derives the uſe and inſtitution of the Rite of Con-

S. *Clem.* Ep. 4. Conſtit. Apoſt.

Confirmation. The same sense of these words is given to us by St. *Cyprian*, who intending to prove the insufficiency of one without the other, sayes, *tunc enim plenè Sanctificari & esse Dei filii possunt, si Sacramento utroque nascantur, cum Scriptum sit, nisi quis natus fuerit ex aquâ & Spiritu, non potest intrare in regnum Dei.* "Then "they may be fully Sanctified and become the Sons of "God, if they be born with both the Sacraments, or "Rites; for it is written, *Unless a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God.* The same also is the Commentary of *Eusebius Emissenus* [a]; and St. *Austin* [b] tells, That although some understand these words onely of Baptism, and others of the Spirit onely, *viz.* in Confirmation, yet others (and certainly much better) understand *utrunque Sacramentum*, both the mysteries of Confirmation as well as Baptism: *Amalarius Fortunatus* [c] brings this very Text to reprove them that neglect the Episcopal imposition of Hands ["Concerning them who by negligence lose the Bishops presence, and receive not the imposition of his Hands, it is to be considered, least in justice they be condemned, in which they exercize Justice negligently, because they ought to make haste to the imposition of Hands; because Christ said, *Unless a Man be born again of Water and the Spirit, he cannot enter into the Kingdom of God:* And as he said this, so also he said, *Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven.*]

Ad Stephanum.

a *Homil. in Dominic. prim. post. ascens.*
b *Epist.* 108. *ad Seleucianum.*
c *l. c.* 29.

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To this I fore-see two Objections may be made: First, That Christ did not institute Confirmation in this place, because Confirmation being for the gift of the Holy Ghost, who was to come upon none of the A-

poſtles till Jeſus was glorified: Theſe words ſeem too early for the conſigning an effect that was to be ſo long after, and a Rite that could not be practiſed till many intermedial events ſhould happen. So ſaid the Evangeliſt, *The Holy Ghoſt was come upon none of them, becauſe Jeſus was not yet glorified*, intimating that this great effect was to be in after-time, and it is not likely that the Ceremony ſhould be ordained before the Effect it ſelf was ordered and provided for; that the ſolemnity ſhould be appointed before proviſions were made for the myſtery, and that the outward, which was wholy for the inward, ſhould be inſtituted before the inward and principal had its abode amongſt us.

John 7. 39.

To this I anſwer. 1. Firſt, That it is no unuſual thing; for Chriſt gave the Sacrament of his Body before his Body was given, the memorial of his death was inſtituted before his death. 2. Confirmation might here as well be inſtituted as Baptiſm, and by the ſame reaſon that the Church from theſe words concludes the neceſſity of one, ſhe may alſo infer the deſignation of the other; for the effect of Baptiſm was at that time no more produced than that of Confirmation. Chriſt had not yet purchaſed to himſelf a Church, he had not wrought remiſſion of ſins to all that believe on him; the death of Chriſt was not yet paſſed, into which death the Chriſtian Church was to be Baptized. 3. Theſe words are ſo an inſtitution of Confirmation, as the ſixth chap. of St. *John* is of the bleſſed Euchariſt: It was *deſignativa*, not *ordinativa*, it was in deſign, not in preſent command; here it was preached, but not reducible to practice till its proper ſeaſon. 4. It was like the words of Chriſt to St. *Peter*: *When thou art converted confirm thy Brethren.* Here the command was given, but

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but that Confirmation of his Brethren was to be performed in a time relative to a succeeding accident. 5. It is certain that long before the event and grace was given, Christ did speak of the Spirit of Confirmation, that Spirit which was to descend in Pentecost, which all they were to receive who should believe on him, which whosoever did receive, *out of his Belly should flow Rivers of Living Waters*, as is to be read in that place of St. *John* now quoted. Cap. 7. v. 39. 6. This prædesignation of the Holy Spirit of Confirmation was presently followed by some little ante-past and *donariola*, or little givings of the Spirit; for our blessed Saviour gave the Holy Ghost three several times. First, ἀμυστηρίως obscurely, and by intimation and secret virtue, then, when he sent them to heal the sick, and anoint them with Oyl in the Name of the Lord. Second, μυστηριώδως more expressly and signally after the Resurrection, when he took his leave of them, and said, *Receive ye the Holy Ghost*: And this was to give them a power of ministring remission of sins, and therefore related to Baptism and the ministeries of Repentance. But, 3. He gave it τελειωτικῶς more perfectly, and this was the Spirit of Confirmation; for he was not at all until now Οὔπω γὰρ ἦν πνεῦμα ἅγιον, saies the Text; *The Holy Ghost was not yet*: So almost all the *Greek* Copies Printed and Manuscript; and so St. *Chrysostom*, *Athanasius*, *Cyril*, *Ammonius* in the *Catena* of the *Greeks*, *Leontius*, *Theophylact*, *Euthymius*; and all the *Greek* Fathers read it: So St. *Hierom* [a] and St. *Austin* [b] among the *Latines*, and some *Latine Translations* read it: Our Translations read it, *The Holy Ghost was not yet given*, was not ἐν αὐτοῖς *in them*, as some few *Greek* copies read it; but the meaning is alike, Confirmation was not yet actual, the Holy Spirit, *viz.* of Confirmation

6.

a *Qu. 9. ad Heditiam.*
b *In Joan. tract. 22.*

tion was not yet come upon the Church, but it follows not but he was long before promised, designed and appointed, spoken of and declared. * The first of these collations had the Ceremony of Chrisme or Anointing joyned with it, which the *Church* in process of time transferred into her use and ministry, yet it is the last onely that Christ passed into an Ordinance for ever; It is this onely which is the Sacramental consummation of our Regeneration in Christ; for in this the Holy spirit is not onely ἐνεργείᾳ πάρον present by his power, but present οὐσιώδως, ὡς ἂν εἴποι τις συγγινόμενον τε καὶ πολιτευόμενον as St. *Gregory Nazianzen* expresses it, to dwell with us, to converse with us, and to abide for ever, οὐ ἐξέχει ἐφ' ἡμᾶς πλουσίως. So St. *Paul* describes this Spirit of Confirmation, the Spirit which he hath poured forth upon us, richly or plentifully, that is, in great measures, and to the full consummation of the first mysteries of our Regeneration. Now because Christ is the great Fountain of this blessing to us, and he it was who sent his Fathers spirit upon the *Church*, himself best knew his own intentions, and the great blessings he intended to communicate to his *Church*, and therefore it was most agreeable that from his *Sermons* we should learn his purposes and his blessing, and our duty: Here *Christ* declared *rem Sacramenti*, the spiritual Grace which he would afterwards impart to his Church by exterior ministry, in this as in all other Graces, Mysteries, and Rituals Evangelical: *Nisi quis, Unless a Man be born both of Water and the Spirit, he cannot enter into the Kingdom of God.*

But the next objection is yet more material. 2. For if this be the meaning of our Blessed Saviour, then Confirmation is as necessary as Baptism, and without it ordinarily no man can be saved. The solution of this will answer

a case

a caſe of conſcience, concerning the neceſſity of confirmation; and in what degree of duty and diligence we are bound to take care that we receive this Holy rite. I anſwer therefore, that, *entring into the Kingdom of God*, is, being admitted into the Chriſtian Church and warefare, to become Sons of God, and Souldiers of Jeſus Chriſt; and though this be the outward door, and the firſt entrance into life, and conſequently the Kings high way, and the ordinary means of Salvation, yet we are to diſtinguiſh the external ceremony from the internal myſtery, The *Niſi quis* is for this, not for that; and yet that alſo is the ordinary way. *Unleſs a Man be baptized*; that is, unleſs he be *indeed regenerate*, he cannot be ſav'd; and yet baptiſm, or the outward waſhing is the ſolemnity, and Ceremony of its ordinary miniſtration; and he that neglects this, when it may be had, is not indeed regenerate; he is not renewed in the ſpirit of his mind, becauſe he neglects Gods way, and therefore can as little be ſav'd, as he, who having receiv'd the external Sacrament, puts a bar to the intromiſſion of the inward grace. Both cannot alwayes be had; but when they can, although they are not equally valuable in the Nature of the thing, yet they are made equally neceſſary by the Divine Commandment. And in this there is a great but general miſtake in the doctrine of the Schools diſputing concerning what Sacraments are neceſſary *neceſſitate medii*, that is, as neceſſary means, and what are neceſſary by the neceſſity of præcept, or Divine Commandment. For although a leſs reaſon will excuſe from the actual ſuſception of ſome than of others, and a leſs diligence for the obtaining of one will ſerve than in obtaining of another, and a ſupply in one is eaſier obtain'd than in another, yet no Sacrament hath

hath in it any other neceſſity than what is made meerly by the Divine Commandment. But the grace of every ſacrament, or rite or myſtery which is of Divine ordinance is neceſſary indiſpenſably, ſo as without it no man can be ſav'd: And this difference is highly remarkable in the words of Chriſt recorded by S. *Mark*. *He that believeth and is baptized ſhall be ſaved: but he that believeth not ſhall be damned.* Baptiſm it ſelf, as to the external part, is not neceſſary *neceſſitate medii*, or indiſpenſably; but baptiſmal Faith for the remiſſion of ſins in perſons capable, that indeed is neceſſary; for Chriſt does not ſay that the want of baptiſm damns as the want of Faith does: and yet both Baptiſme and Faith are the ordinary way of Salvation; and both neceſſary; baptiſm, becauſe it is ſo by the Divine *Commandment*, and faith as a *neceſſary means* of ſalvation, in the very Oeconomy and diſpenſation of the Goſpel. Thus it is alſo in the other Sacrament. *Unleſs we eat the fleſh of the Son of Man, and drink his blood we have no life in us*; and yet God forbid that every Man that is not communicated, ſhould dye eternally. But it means plainly, that without receiving Chriſt, as he is by Gods intention intended we ſhould receive him in the Communion, we have no life in us. Plainly thus, without the internal grace we cannot live; and the external miniſtery is the uſual and appointed means of conveying to us the internal; and therefore although without the external it is poſſible to be ſav'd, when it is impoſſible to be had; yet with the wilful neglect of it, we cannot. Thus therefore we are to underſtand the words of Chriſt declaring the neceſſity of both theſe Ceremonies: they are both neceſſary, becauſe they are the means of ſpiritual advantages and graces, and both miniſter to the proper ends of their appointment, and both derive

Mark 16. 16.

John 6.

derive from a Divine Original: But the ritual or ceremonial part in rare emergencies is diſpenſable; but the Grace is indiſpenſable. Without the grace of Baptiſm we ſhall dye in our ſins; and without the grace or internal part of Confirmation we ſhall never be able to reſiſt the Divel, but ſhall be taken captive by him at his will: Now the external or ritual part is the means, the ſeaſon and opportunity of this grace; and therefore is at no hand to be neglected, leaſt we be accounted deſpiſers of the grace, and tempters of God to wayes and proviſions extraordinary. For although when without our fault we receive not the ſacramental part, God can and will ſupply it to us out of his own ſtores; becauſe no man can periſh without his own fault; and God can permit to himſelf what he pleaſe, as being Lord of the Grace and of the Sacrament; yet to us he hath given a law and a rule; and that is the way of his Church in which all Chriſtians ought to walk. In ſhort: The *uſe* of it is *greatly profitable*; the *neglect* is *inexcuſable*; but the *contempt* is *damnable*. *Tenentur non negligere ſi pateat opportunitas*, ſaid the Biſhops in a Synod at *Paris*: If there be an opportunity, it muſt not be neglected. *Obligantur ſuſcipere, aut ſaltem non contemnere*, ſaid the Synod at *Sens*. They are bound to receive it, or at leaſt not to deſpiſe it. Now he deſpiſes it that refuſes it when he is invited to it, or when it is offered; or that neglects it without cauſe. For, *cauſeleſly* and *contemptuouſly* are all one. But theſe anſwers were made by gentle *Caſuiſts*; he onely values the Grace that deſires it, that longs for it, that makes uſe of all the means of Grace, that ſeeks out for the means, that refuſes no labour, that goes after them as the Merchant goes after Gain; and therefore the *Old Ordo Romanus* admoniſhes more ſtrictly;

In offic. Sab. Paſch. poſt orat. quæ dicitur Data confirm.

ly; *Omnino præcavendum eſſe ut hoc Sacramentum confirmationis non negligatur, quia tunc omne Baptiſma legitimum Chriſtianitatis nomine confirmatur.* We muſt by "all means take heed that the Rite of Confirmation be "not neglected, becauſe in that every true Baptiſm is "ratified and confirmed, which words are alſo to the ſame purpoſe made uſe of by *Albinus Flaccus.* No man can tell to what degrees of diligence and labour, to what ſufferings or journeyings he is oblig'd for the procuring of this miniſtry; there muſt be *debita ſollicitudo*; a real providential zealou scare, to be where it is to be had, is the duty of every Chriſtian according to his own circumſtances, but they who will not receive it unleſs it be brought to their doors, may live in ſuch places and in ſuch times where they ſhall be ſure to miſs it, and pay the price of their neglect of ſo great a miniſtry of ſalvation, *Turpiſſima eſt jactura quæ per negligentiam fit*, He is a Fool that loſes his good by careleſneſs: But no man is zealous for his Soul, but he who not onely omits no opportunity of doing it advantage when it is ready for him, but makes and ſeeks and contrives opportunities. *Si non neceſſitate, ſed incuriâ & voluntate remanſerit*, as St. *Clements* expreſſion is, If a man wants it by neceſſity, it may by the overflowings of the Divine Grace be ſupplied, but not ſo if negligence or choice cauſes the omiſsion.

De offic. divin. in Sabb. S. Paſche.

Seneca.

3. Our way being made plain, we may proceed to other places of Scripture to prove the Divine Original of Confirmation. It was a Plant of our Heavenly Fathers planting, it was a Branch of the Vine, and how it ſprings from the Root *Chriſt Jeſus* we have ſeen; it is yet more viſible as it was dreſſed and cultivated by the Apoſtles. Now as ſoon as the Apoſtles had received the

the Holy ſpirit, they preached and baptized, and the inferiour Miniſters did the ſame, and St. *Philip* particularly did ſo at *Samaria*, the Converts of which place received all the Fruits of Baptiſm, but *Chriſtians* though they were, they wanted a πλήρωσις ſomething to make them perfect. The other part of the Narrative I ſhall ſet down in the words of St. *Luke*: *Now when the Apoſtles which were at* Jeruſalem *heard that* Samaria *had received the Word of God, they ſent unto them* Peter *and* John, *who, when they were come down, prayed for them that they might receive the Holy Ghoſt, for as yet he was fallen upon none of them, onely they were Baptized in the Name of the Lord Jeſus; Then laid they their hands on them and they received the Holy Ghoſt.* If it had not been neceſſary to have added a new ſolemnity and miniſtration, it is not to be ſuppoſed the Apoſtles *Peter* and *John* would have gone from *Jeruſalem* to impoſe hands on the Baptized at *Samaria*: *Id quod deerat à Petro & Johanne factum eſt, ut Oratione pro eis habitâ & manu impoſitâ invocaretur & infunderetur ſuper eos ſpiritus ſanctus,* ſaid St. *Cyprian*: It was not neceſſary that they ſhould be Baptized again, onely that which was wanting was performed by *Peter* and *John*, that by prayer and impoſition of hands the Holy Ghoſt ſhould be invocated and poured upon them. The ſame alſo is from this place affirmed by *P. Innocentius* the Firſt, St. *Hierom*, and many others; and in the Acts of the Apoſtles we find another inſtance of the celebration of this Ritual and Myſtery; for it is ſignally expreſſed of the Baptized Chriſtians at *Epheſus*, that St. *Paul* firſt Baptized them, and then laid his hands on them, and they received the Holy Ghoſt; and theſe Teſtimonies are the great warranty for this Holy Rite. *Quod nunc in confirmandis Neophytis manus*

Acts 8. v. 14, 15, 16, 17.

Ad Jubaian.

Epiſt. 1. c. 3.

Adv. Luciferian.

impoſitio tribuit ſingulis, hoc tunc Spiritus ſancti deſcenſio in credentium populo donavit univerſis, ſaid *Eucherius Lugdunenſis,* in his Homily of Pentecoſt. The ſame thing that is done now in impoſition of hands or ſingle perſons, is no other than that which was done upon all Believers in the deſcent of the Holy Ghoſt; it is the ſame Miniſtry, and all deriving from the ſame Authority.

Confirmation or impoſition of hands for the collation of the Holy ſpirit we ſee was actually practiſed by the Apoſtles, and that even before and after they preached the Goſpel to the *Gentiles*, and therefore *Amalarius*, who entred not much into the ſecret of it, reckons this Ritual as derived from the Apoſtles *per conſuetudinem*, by *Catholick* cuſtom, which although it is not perfectly ſpoken as to the whole ἀυθωτία or Authority of it, yet he places it in the Apoſtles, and is a witneſs of the Catholick ſucceeding cuſtom and practiſe of the Church of God; which thing alſo *Zanchius* obſerving, though he followed the ſentiment of *Amalarius*, and ſeemed to underſtand no more of it, yet ſayes well: *Interim* (ſayes he) *exempla Apoſtolorum & veteris Eccleſiæ vellem pluris æſtimari.* I wiſh that the example of the Apoſtles and the primitive Church were of more value amongſt *Chriſtians*, it were very well indeed they were ſo, but there is more in it than mere example. Theſe examples of ſuch ſolemnities productive of ſuch ſpiritual effects are, as St. *Cyprian* calls them, *Apoſtolica Magiſteria*, the Apoſtles are our Maſters in them, and have given Rules and Precedents for the Church to follow. This is a Chriſtian Law, *and written* as all *Scriptures are, for our inſtruction:* But this I ſhall expreſly prove in the next Paragraph.

4 We have ſeen the Original from Chriſt, the practiſe

ctiſe and exerciſe of it in the Apoſtles, and the firſt Converts in Chriſtianity; that which I ſhall now remark is, that this is eſtabliſhed and paſſed into a Chriſtian Doctrine. The warranty for what I ſay is the words of St. *Paul*, where the Holy Rite of *Confirmation*, ſo called from the effect of this miniſtration, and expreſſed by the Ritual part of it, *Impoſition of Hands*, is reckoned a Fundamental point θεμέλιον βαπτίσεων ἐπιθέσεως χειρῶν, *Not laying again the foundation of Repentance from dead works, and of Faith towards God, of the Doctrine of Baptiſmes and of laying on of Hands, of Reſurrection from the Dead and Eternal judgement.* Here are ſix Fundamental points of St. *Pauls* Catechiſm, which he laid as the foundation or the beginning of the inſtitution of the Chriſtian church, and amongſt theſe impoſition of hands is reckoned as a part of the foundation, and therefore they who deny it, dig up foundations: Now that this *impoſition of hands* is that which the Apoſtles uſed in confirming the Baptized, and invocating the Holy Ghoſt upon them, remains to be proved. *Hebr.* 6. 1. 2.

For it is true that *impoſition of hands* ſignifies all Chriſtian Rites except Baptiſm and the Lords Supper; not the *Sacraments*, but all the *Sacramentals* of the Church: It ſignifies Confirmation, Ordination, Abſolution, Viſitation of the Sick, bleſſing ſingle perſons, (as Chriſt did the Children brought to him) and bleſſing Marriages, all theſe were uſually miniſtred by impoſition of hands. Now the three laſt are not pretended to be any part of this foundation, neither Reaſon, Authority, nor the Nature of the thing, ſuffer any ſuch pretenſion: The Queſtion then is between the firſt three. Firſt, *Abſolution of Penitents* cannot be meant here, not onely becauſe we never read that the Apo-

ſtles did uſe that *ceremony* in their Abſolutions; but becauſe the Apoſtle ſpeaking of the foundation in which Baptiſm is, and is reckoned one of the principal parts in the foundation, there needed no Abſolution but Baptiſmal, for they and we believing *one Baptiſm for the Remiſſion of Sins*, this is all the abſolution that can be at firſt and in the foundation. The other was *ſecunda poſt naufragium tabula*, it came in after, when men had made a ſhipwrack of their good *conſcience*, and were as St. *Peter* ſayes λήθην λαβόντες τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν forgetful of the former cleanſing and purification and waſhing of their old ſins.

Symbol. Nicæn. & C. P.

2 *Pet.* 1. 9.

2. It cannot be meant of *Ordination*, and this is alſo evident. 1. Becauſe the Apoſtle ſayes he would thenceforth leave to ſpeak of the foundation, and go on to perfection, that is, to higher myſteries. Now in Rituals, of which he ſpeaks, there is none higher than *Ordination*. 2. The Apoſtle ſaying he would ſpeak no more of Impoſition of Hands, goes preſently to diſcourſe of the myſteriouſneſs of the Evangelical Prieſthood, and the honour of that vocation, by which it is evident he ſpake nothing of Ordination in the Catechiſm or Narrative of Fundamentals. 3. This alſo appears from the context, not onely becauſe *laying on of hands* is immediately ſet after *Baptiſm*, but alſo becauſe in the very next words of his Diſcourſe he does enumerate and apportion to *Baptiſm* and *Confirmation* their proper and proportioned effects: To *Baptiſm*, *illumination*, according to the perpetual ſtile of the Church of God, calling *Baptiſm* φωτισμὸν an enlightning, and to *confirmation* he reckons, *taſting the Heavenly gift, and being made partakers of the Holy Ghoſt*; by the thing ſignified declaring the Sign, and by the myſtery the Rite. Upon theſe

theſe words St. *Chryſoſtom* diſcourſing, ſayes, "That "all theſe are Fundamental Articles; that is, that we "ought to repent from dead works, to be Baptized in- "to the Faith of Chriſt, and be made worthy of the "gift of the Spirit, who is given by Impoſition of "Hands, and we are to be taught the myſteries of the "Reſurrection and Eternal Judgement. *This Catechiſm* (ſayes he) *is perfect*; ſo that if any man have Faith in God, and being *baptized* is alſo *confirmed*, and ſo taſtes the Heavenly gift and partakes of the Holy Ghoſt, and by hope of the Reſurrection taſtes of the good things of the World to come, if he falls away from this ſtate, and turn Apoſtate from this whole Diſpenſation, digging down and turning up theſe Foundations, he ſhall never be built again; he can never be Baptized again, and never be Confirmed any more, God will not begin again, and go over with him again, he cannot be made a Chriſtian twice; if he remains upon theſe Foundations, though he ſins, he may be renewed διὰ μετανοίας by *Repentance* and by a Reſuſcitation of the Spirit, if he have not wholly quenched him: But if he renounces the whole Covenant, diſown and cancel theſe Foundations, he is deſperate, he can never be renewed εἰς μετάνοιαν *to the Title and Oeconomy of Repentance.* This is the full explication of this excellent place, and any other wayes it cannot reaſonably be explicated, but therefore into this place any notice of Ordination cannot come; no Senſe, no Myſtery can be made of it or drawn from it, but by the interpoſition of Confirmation the whole context is clear, rational, and intelligible.

This then is that impoſition of hands of which the Apoſtles ſpeaks. *Unus hic locus abundè teſtatur*, &c. ſaith *Calvin*: This one place doth abundantly witneſs that

that the Original of this Rite or Ceremony was from
In hunc locum. the Apoſtles, ὅτω γὰρ τὸ πνεῦμα ἐλάμβανον, ſaith S. *Chryſoſtom*; for by this rite of impoſition of hands they receiv'd the Holy Ghoſt. For though the ſpirit of God was given extra-regularly, and at all times, as God was pleas'd to do great things; yet this impoſition of hands was διακονία πνεύματος, this was *the Miniſtery of the Spirit.* For ſo we receive Chriſt when we hear and obey his word: we eat Chriſt by Faith, and we live by his Spirit; and yet the Bleſſed Euchariſt is διακονία σώματος καὶ αἵματος, *the miniſtery of the body and blood of Chriſt.* Now as the Lords Supper is appointed *ritually* to convey Chriſt's body and blood to us: So is Confirmation ordain'd *ritually* to give unto us the Spirit of God. And though by accident and by the overflowings of the ſpirit it may come to paſs that a man does receive perfective graces alone, and without Miniſteries external: yet ſuch a Man without a miracle is not a perfect Chriſtian *ex ſtatuum vitæ diſpoſitione*; but, in the ordinary wayes and appointment of God, and until he receive this impoſition of hands, and be confirmed, is to be accounted an imperfect Chriſtian. But of this afterwards.

I ſhall obſerve one thing more out of this teſtimony of S. *Paul.* He calls it, *the Doctrine of Baptiſmes and laying on of hands*; by which it does not only appear to be a laſting miniſtery, becauſe no part of the Chriſtian *Doctrine* could change, or be aboliſhed; but hence alſo it appears to be of Divine inſtitution. For if it were not; S. *Paul* had been guilty of that which our Bleſſed Saviour reproves in the Scribes and Phariſees, and ſhould have *taught for Doctrines the Commandments of Men.* Which becauſe it cannot be ſuppos'd; it muſt follow, that this *Doctrine* of Confirmation, or *impoſition*

on of hands is Apostolical and Divine. The argument is clear, and not easie to be reproov'd.

SECT. II.

The Rite of Confirmation is a perpetual and never ceasing Ministery.

YEa, but what is this to us? It belong'd to the dayes of wonder and extraordinary: The Holy Ghost breath'd upon the Apostles and Apostolical men; but then he breath'd his last: *recedente gratiâ, recessit disciplina*: when the Grace departed we had no further use of the Ceremony. In answer to this I shall ψίλαις ἐπινοίαις, by divers particulars evince plainly, that this ministery of confirmation was not temporary and relative only to the Acts of the Apostles, but was to descend to the Church for ever. This indeed is done already in the preceding Sect. In which it is clearly manifested; that Christ himself made the Baptism of the Spirit, to be necessary to the Church; he declar'd the fruits of this Baptism; and did particularly relate it to the descent of the Holy Spirit upon the Church at and after that glorious *Pentecost*. He sanctifyed it, and commended it by his example; just as in order to baptism, he sanctified the *Flood* Jordan, *and all other waters to the mystical washing away of sin*; viz. by his great example, and fulfilling this righteousness also: This Doctrine the Apostles first found in their own persons and experience, and practised to all their Converts after Baptism by a solemn and external Rite, and all this passed into an Evangelical Doctrine, the whole mystery being signified by the external Rite in the words of the Apostle, as before it was by

John 3. 5.

by Chriſt, expreſſing onely the internal; ſo that there needs no more ſtrength to this Argument: But that there may be wanting no moments to this truth, which the Holy Scripture affords, I ſhall add more weight to it; And,

1. The perpetuity of this Holy Rite appears, becauſe this great gift of the Holy Ghoſt was promiſed *to abide with the Church for ever.* And when the *Jews* heard the Apoſtles ſpeak with Tongues at the firſt and miraculous deſcent of the Spirit in Pentecoſt, to take off the ſtrangeneſs of the wonder and the envy of the power; St. *Peter* at that very time tells them plainly, *Repent and be Baptized every one of you, ... and ye ſhall receive the gift of the Holy Ghoſt* ἔκαστος ὑμῶν. Not the meaneſt perſon amongſt you all but ſhall receive this great thing, which ye obſerve us to have received; and not onely you, but your Children too; not your Children of this Generation onely, *ſed Nati natorum, & qui naſcentur ab illis,* but your Children for ever: *For the promiſe is to you and to your children, and to all that are afar off, even to as many as the Lord our God ſhall call.* Now then let it be conſidered. Acts 2. 38, 39.

1. This gift is by promiſe, by a promiſe not made to the Apoſtles alone, but to all; to all for ever.

2. Conſider here at the very firſt as there is a *verbum*, a word of promiſe, ſo there is *ſacramentum* too: (I uſe the word as I have already premoniſhed in a large ſenſe onely, and according to the ſtile of the Primitive Church) it is a Rite partly Moral, partly Ceremonial, the firſt is Prayer, and the other is laying on of the hands, and to an effect that is but tranſient and extraordinary, and of a little abode, it is not eaſie to be ſuppoſed that *ſuch a ſolemnity* ſhould be appointed. I ſay,

say, *such a solemnity*, that is, it is not imaginable that a solemn Rite annexed to a perpetual Promise should be transient and temporary, for by the nature of Relatives they must be of equal abode. The promise is of a thing for ever, the Ceremony or Rite was annexed to the Promise, and therefore this also must be for ever.

3. This is attested by St. *Paul*, who reduces this Argument to this Mystery, saying; In whom after that ye believed *signati estis Spiritu Sancto promissionis*, *ye were sealed by that holy Spirit of promise.* He spake it to the *Ephesians*, who well understood his meaning by remembring what was done to themselves by the Apostles * but a while before, who after they had Baptized them did lay their hands upon them, and so they were sealed, and so they received the Holy Spirit of promise; for here the very matter of Fact is the clearest Commentary on St. *Pauls* words: The spirit which was promised to all Christians they then received, when they were consigned, or had the Ritual seal of Confirmation by Imposition of hands. One thing I shall remark here, and that is, that this and some other words of Scripture relating to the Sacraments or other Rituals of Religion do principally mean the Internal Grace, and our consignation is by a secret power, and the work is within, but it does not therefore follow that the External Rite is not also intended; for the Rite is so wholly for the Mystery, and the outward for the inward, and yet by the outward God so usually and regularly gives the inward, that as *no man is to rely upon the External Ministery*, as if the *opus operatum* would do the whole Duty; so *no man is to neglect the External, because the Internal is the more principal.* The mistake in this particular hath caused great contempt of the Sacraments

Ephes. 1.13.

Acts 19.* 6.

and Rituals of the Church, and is the ground of the *Socinian* errors in these Questions.

But 4. what hinders any man from a quick consent at the first representation of these plain reasonings and authorities? Is it because there were extraordinary effects accompanying this ministration, and because now there are not, that we will suppose the whole Oeconomy must cease; if this be it, and indeed this is all that can be supposed in opposition to it, it is infinitely vain.

1. 1. Because these extraordinary effects did continue even after the death of all the Apostles. St. *Irenæus* sayes they did continue even to his time; even the greatest instance of miraculous power, *& in fraternitate, sæpissimè propter aliquid necessarium ea quæ est in quoquo loco Universa Ecclesia postulante per jejunium & supplicationem multam, reversus est spiritus, &c.* When God saw it necessary, and the Church prayed and fasted much, they did miraculous things, even of reducing the Spirit to a dead man.

Lib. 2. cap 57.

2. 2. In the dayes of the Apostles the holy spirit did produce miraculous effects, but neither alwayes, nor at all, in all men: *Are all workers of Miracles? Do all speak with Tongues? Do all interpret? Can all heal?* No, the Spirit bloweth where he listeth, and as he listeth; he gives gifts to all, but to some after this manner, and to some after that.

1 Cor. 12. 29.

3. 3. These gifts were not necessary at all times any more than to all persons, but the promise did belong to all, and was made to all, and was performed to all. In the dayes of the Apostles there was an *effusion* of the Spirit of God, it run over, it was for themselves and others, it wet the very ground they trode upon, and made

made it fruitful; but it was not to all in like manner, but there was also then, and since then, a *diffusion* of the Spirit, *tanquam in pleno*. St. *Stephen* was full of the Holy Ghost, *he was full of faith and power*: The Holy Ghost was given to him to fulfil his Faith principally, the working miracles was but collateral and incident: But there is also *an infusion* of the Holy Ghost, and that is to all, and that is for ever, *The manifestation of the Spirit is given to every man to profit withall*, saith the Apostle; and therefore if the Grace be given to all, there is no reason that the Ritual ministration of that Grace should cease, upon pretence that the Spirit is not given extraordinarily. Acts 6. 8. 1 Cor. 12. 7.

4. These extraordinary gifts were indeed at first necessary: *In the beginnings alwayes appears the sensible visions of spiritual things for their sakes, who cannot receive the understanding of an incorporeal Nature; that if afterward they be not so done, they may be believed by those things which were already done*, said St. *Chysostom* in the place before quoted. That is, these visible appearances were given at first by reason of the imperfection of the state of the Church, but the greater gifts were to abide for ever; and therefore it is observable that St. *Paul* sayes, That the gift of Tongues is one of the least and most useless things; a meer sign, and not so much as a sign to Believers, but to Infidels and Unbelievers; and before this he greatly prefers the gift of Prophecying or Preaching, which, yet all Christians know, does abide with the Church for ever. 4. *In Matthæum.*

5. To every ordinary and perpetual ministery at first, there were extraordinary effects and miraculous consignations. We find great parts of Nations converted at one Sermon. Three thousand converts came in at once 5.

Preaching of S. *Peter*; and five thouſand at another Sermon: and Perſons were miraculouſly cured by the prayer of the Biſhop in his viſitation of a ſick Chriſtian; and Divels caſt out in the converſion of a ſinner; and blindneſs cur'd at the Baptiſm of S. *Paul*, and *Æneas* was healed of a Palſie at the ſame time, he was cur'd of his infidelity; and *Eutychus* was reſtor'd to life at the Preaching of S. *Paul*: and yet that now we ſee no ſuch extraordinaries, it followes not, that the viſitation of the ſick, and Preaching Sermons, and abſolving penitents are not ordinary and perpetual miniſtrations: and therefore to fancy that invocation of the Holy Spirit, and impoſition of hands is to ceaſe when the extraordinary and temporary contingencies of it are gone, is too trifling a fancy to be put in ballance againſt ſo ſacred an inſtitution relying upon ſo many Scriptures.

6. 6. With this Objection ſome vain perſons would have troubled the Church in S. *Auſtins* time; but he conſidered it with much indignation, writing againſt the Donatiſts. His words are theſe. *At the firſt times the Holy Spirit fell upon the Believers, and they ſpake with tongues which they had not learned, according as the Spirit gave them utterance. They were ſigns fitted for the ſeaſon; for ſo the Holy Ghoſt ought to have ſignified in all tongues, becauſe the Goſpel of God was to run thorough all the Nations and Languages of the World: ſo it was ſignified, and ſo it paſs'd thorough. But is it therefore expected that they, upon whom there is impoſition of hands that they might receive the Holy Ghoſt, that they ſhould ſpeak with tongues? Or when we lay hands on Infants, does every one of you attend to hear them ſpeak with Tongues? And when he ſees that they do not ſpeak with Tongues, is any of you of ſo perverſe a heart as to ſay, They have not received the Ho-*

Tract. 6. in Canonicam. Johan. circa med. & lib. 3. contr. Donatiſt. 16.

ly

ly Ghoſt; for if they had received him, they would ſpeak with Tongues, as it was done at firſt? But if by theſe Miracles there is not now given any teſtimony of the preſence of the holy Spirit, how doth any one know that he hath received the Holy Ghoſt? Interroget cor ſuum, ſi diligit fratrem, manet ſpiritus Dei in illo. It is true the gift of Tongues doth not remain, but all the greater gifts of the holy Spirit remain with the Church for ever; Sanctification and Power, Fortitude and Hope, Faith and Love: Let every man ſearch his Heart, and ſee if he belongs to God; whether the *love of God be not ſpread in his heart by the ſpirit of God:* Let him ſee if he be not patient in Troubles, comforted in his Afflictions, bold to Confeſs the Faith of Chriſt crucified, zealous of good works: Theſe are the miracles of Grace, and the mighty powers of the Spirit, according to that ſaying of Chriſt; *Theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out Devils,* Marc. 16. 17. *they ſhall ſpeak with new Tongues, they ſhall tread on Serpents, they ſhall drink poyſon, and it ſhall not hurt them; and they ſhall lay their hands on the ſick, and they ſhall recover.* That which we call the miraculous part is the leſs power; but to caſt out the Devil of Luſt, to throw down the pride of *Lucifer*, to tread on the great Dragon, and to triumph over our ſpiritual enemies, to cure a diſeaſed Soul, to be unharmed by the poyſon of Temptation, of evil Examples and evil Company: Theſe are the true ſigns that ſhall follow them that truly and rightly believe on the Name of the Lord Jeſus; this is *to live in the ſpirit*, *and to walk in the ſpirit*; this is more than to receive the ſpirit to a power of miracles, and ſuper-natural products in a natural matter: For this is *from a ſuper-natural principle* to receive *ſuper-natural*

tural aids to a *ſuper-natural end* in the *Diviner ſpirit* of a man; and this being more miraculous than the other, it ought not to be pretended that the diſcontinuance of extraordinary miracles ſhould cauſe the diſcontinuance of an ordinary miniſtration; and this is that which I was to proove.

6. 6. To which it is not amiſs to add this Obſervation, That *Simon Magus* offered to buy this power of the Apoſtles, that he alſo by laying on of hands might thus miniſter the ſpirit. Now he began this ſin in the Chriſtian Church, and it is too frequent at this day, but if all this power be gone, then nothing of that ſin can remain; if the ſubject matter be removed, then the appendant crime cannot abide, and there can be no Simony, ſo much as by participation; and whatever is or can be done in this kind, is no more of this Crime, than Drunkenneſs is of Adultery; it relates to it, or may be introductive of it, or be ſomething like it: But certainly ſince the Church is not ſo happy as to be intirely free from the Crime of Simony, it will be hard to ſay, that the power (the buying of which was the principle of this ſin, and therefore the Rule of all the reſt) ſhould be removed, and the houſe ſtand without a foundation, the relative without the correſpondent, the acceſſary without the principal, and the accident without the ſubject. This is impoſſible, and therefore it remains that ſtill there abides in the Church this power, that by Impoſition of the Hands of fit perſons, the Holy Ghoſt is miniſtred: But this will be further cleared in the next Section.

Sect. III.

The Holy Rite of Impoſition of Hands for the giving the Holy Spirit, or Confirmation, *was actually continued and practiſed by all the ſucceeding Ages of the pureſt and Primitive* Church.

NExt to the plain words of Scripture, the traditive interpretation and practiſe of the Church of God is the beſt Argument in the World for Rituals and Myſtical miniſtrations; for the tradition is univerſal, and all the way acknowledged to be derived from Scripture: And although in Rituals the tradition it ſelf, if it be univerſal and primitive, as this is, were alone ſufficient, and is ſo eſteemed in the Baptiſm of Infants, in the Prieſts conſecrating the Holy Euchariſt, in publick Liturgies, in Abſolution of Penitents, the Lords Day, Communicating of Women, and the like; yet this Rite of Confirmation being all that, and evidently derived from the practiſe Apoſtolical, and ſo often recorded in the New Teſtament, both in the Ritual and Myſterious part, both in the Ceremony and Spiritual effect, is a point of as great certainty, as it is of uſefulneſs and holy deſignation.

Theophilus Antiochenus lived not long after the death of *A. D.* 170.

of S. *John*, and he derives the name of Chriſtian, which was firſt given to the Diſciples in his City from this Chriſme or ſpiritual Unction, this Confirmation of baptized perſons ἡμεῖς τέτου εἵνεκεν καλέμεθα Χριστιανοί, ὅτι Χριόμεθα ἔλαιον θεῦ, *We are therefore called Chriſtians becauſe we are anointed with the Unction of God.* Theſe words will be beſt underſtood by the ſubſequent teſtimonies, by which it will appear that confirmation (for reaſons hereafter mention'd) was for many Ages called Chriſme or Unction. But he adds the uſefulneſs of it. *For who is there that enters into the World, or that enters into contention, or Athletick combats, but is anointed with oyl?* By which words he intimates both the Unction anciently us'd in Baptiſme, and in confirmation both: for in the firſt we have our new birth; in the ſecond, we are prepar'd for ſpiritual combate.

A. D. 200. *Tertullian* having ſpoken of the Rites of Baptiſm, proceeds. *Dehinc* (ſaith he) *manus imponitur, per Benedictionem advocans & invitans Spiritum Sanctum: Tunc ille ſanctiſſimus Spiritus ſuper emundata & benedicta corpora libens à patre deſcendit.* After baptiſm, the hand is impos'd, by bleſſing, calling and inviting the Holy Spirit. Then that moſt holy ſpirit willingly deſcends from the Father upon the Bodies that are cleans'd and bleſſed; that is, firſt baptis'd, then confirm'd; and again. *Caro ſignatur, ut anima muniatur. Caro manus impoſitione adumbratur, ut anima ſpiritu illuminetur.* The fleſh is conſign'd, or ſeal'd (that alſo is one of the known primitive words for Confirmation) that the ſoul may be guarded or defended: and the body is overſhadowed by the impoſition of hands, that the ſoul may be enlightned by the Holy Ghoſt. Nay, further yet. If any Man objects that Baptiſme is ſufficient; he anſwers; *It is true,*

De baptiſmo. c. 6.

De reſur. carn. cap. 8.

Ubi ſupra de bapt.

it

it is ſufficient to them that are to dye preſently, but it is not enough for them that are ſtill to live and to fight againſt their ſpiritual Enemies. For in baptiſm we do not receive the Holy Ghoſt (for although the Apoſtles had been baptiz'd, yet the Holy Ghoſt was come upon none of them untill Jeſus was glorified) *ſed in aquâ emundati, ſub Angelo Spiritui Sancto præparamur*; but being cleans'd by Baptiſmal water, we are diſpos'd for the Holy Spirit under the hand of the Angel of the Church, under the Biſhops hand. And a little after he expoſtulates the article. *Non licebit Deo in ſuo Organo per manus ſanctas ſublimitatem modulari ſpiritalem?* Is it not lawful for God, by an inſtrument of his own, under Holy hands to accord the heights and ſublimity of the ſpirit. For indeed this is the Divine Order; and therefore *Tertullian* reckoning the happineſs and excellency of the Church of *Rome* at that time, ſayes, *ſhe believes in God, ſhe ſignes with water, ſhe cloths with the ſpirit* (viz. in Confirmation) *ſhe feeds with the Euchariſt, ſhe exhorts to Martyrdom; and againſt this order or inſtitution ſhe receives no Man.* *De Præſcript. cap. 36.*

S. *Cyprian*, in his Epiſtle to *Jubajanus*, having urg'd that of the Apoſtles going to *Samaria* to impoſe hands on thoſe whom S. *Philip* had baptized, adds: *Quod nunc quoque apud nos geritur, ut qui in Eccleſiâ baptizantur, per præpoſitos Eccleſiæ offerantur, & per noſtram orationem ac manus impoſitionem, ſpiritum ſanctum conſequantur, & ſignaculo dominico conſummentur.* "Which cuſtom is alſo deſcended to "us, that they, who are baptiz'd might be brought by the "Rulers of the Church, and by *our prayer and the impoſi-* "*tion of hands* (ſaid the Martyr Biſhop) may obtain "the Holy Ghoſt, and be conſummated with the Lords ſignature. And again, *Vngi neceſſe eſt eum qui baptiza-* *A. D. 250. Epiſt. 73.* *Epiſt. 70. & 73.*

tus est, &c. Et super eos qui in Ecclesiâ baptizati erant, & Ecclesiasticum & legitimum baptismum consecuti fuerant, oratione pro iis habitâ, & manu impositâ invocaretur & infunderetur Spiritus Sanctus. It is necessary that every one who is baptiz'd should receive the Unction that he may be Christ's anointed one, and may have in him the grace of Christ. They who have receiv'd lawful and Ecclesiastical Baptism, it is not necessary they should be baptiz'd again; but that which is wanting must be supplyed, *viz.* that prayer being made for them, and hands impos'd, the Holy Ghost be invocated and pour'd upon them.

A. D. 200. S. *Clement* of *Alexandria*, a Man of Venerable Antiquity and admirable Learning, tells that a certain young Man was by S. *John* delivered to the care of a Bishop, who having baptiz'd him: *postea verò sigillo Domini tanquam perfectâ tutâque ejus custodiâ * eum obsignavit.* Afterwards he sealed him with the Lords signature (the Church word for Confirmation) as with a safe and perfect guard.

Apud Euseb. l. 3. c. 17.

* Τὸ τέλειον φυλακτήριον.

A. D. 210. *Origen* in his seventh Homily upon *Ezekiel* expounding certain mystical words of the Prophet; saith, *Oleum est quo vir sanctus Ungitur, oleum Christi, oleum Sanctæ Doctrinæ. Cum ergo aliquis accepit hoc oleum quo Ungitur Sanctus, id est, Scripturam sanctam insitucutem quomodo oporteat baptizari, in nomine Patris, & filii, & Spiritus sancti, & pauca commutans unxerit quempiam, & quodammodo dixerit, jam non es Catechumenus, consecutus es lavacrum secundæ generationis; talis homo accipit oleum Dei, &c.* The Unction of Christ, of holy Doctrine is the Oyl by which the Holy Man is anointed; having been instructed in the Scriptures, and taught how to be baptized; then changing a few things he sayes to him, now you are no longer a Catechumen,

man, now you are regenerated in baptiſm; ſuch a Man receives the Unction of God. viz. He then is to be confirmed.

S. *Dionys* commonly called the *Areopagite* in his excellent book of Eccleſiaſtical Hierarchy ſpeaks moſt fully of the Holy rite of Confirmation or Chriſm. Having deſcrib'd at large the office and manner of baptizing the Catechumens, the trine immerſion, the veſting them in white Garments; adds; *Then they bring them again to the Biſhop, and he conſignes him* (who had been ſo baptiz'd) θεοπρεπεστάτῳ μύρῳ, with the moſt Divinely operating Unction, and then gives him the moſt Holy Euchariſt. And afterwards he ſayes. But even to him, who is conſecrated in the moſt holy myſtery of regeneration, τὸ μύρου τελεσιουργὸν χρῖσμα, the perfective Unction of Chriſm gives to him the advent of the Holy Spirit. And this rite of Confirmation, then called Chriſm, from the ſpiritual Unction then effected and conſign'd alſo and ſignified by the Ceremony of anointing externally, which was then the ceremony of the Church; he calls it τὴν ἱερὰν τῆς βαπτίσεως τελείωσιν the holy conſummation of our baptiſmal regeneration; meaning that without this, there is ſomething wanting to the baptized perſons.

De Eccleſ. Hier. c. 2.

Et cap. 4.

And this appears fully in that famous cenſure of *Novatus* by *Cornelius* Biſhop of *Rome* reported by * *Euſebius*. *Novatus* had been baptized in his bed being very ſick and like to dye: *but when he recover'd he did not receive thoſe other things which by the rule of the Church he ought to have receiv'd: neque Domini ſigillo ab Epiſcopo conſignatus eſt*; he was not conſign'd with the Lords ſignature by the hands of the Biſhop; he was not confirmed: *Quo non impetrato, quomodo ſpiritum ſanctum obtinuiſſe putandus eſt?* Which having not obtain'd, how can he be ſuppos'd to have receiv'd the Holy Spirit?

A. D. 260.

* *Lib. 6. Hiſt. Eccleſ. c. 43.*

The ſame alſo is ſomething more fully related by *Nicephorus*, but wholly to the ſame purpoſe.

Lib. 6. cap. 3.

A. D. 320. *Melchiades* in his Epiſtle to the Biſhops of *Spain* argues excellently about the neceſſity and uſefulneſs of the Holy Rite of Confirmation. [*What does the myſtery of Confirmation profit me after the myſtery of Baptiſm? Certainly we did not receive all in our Baptiſm, if after that lavatory we want ſomething of another kind. Let your charity attend. As the Military order requires, that when the General enters a Souldier into his liſt, he does not only mark him, but furniſhes him with armes for the Battle. So in him that is baptiz'd, this bleſſing is his Ammunition. You have given* (Chriſt) *a Souldier, give him alſo Weapons. And what will it profit him if a Father gives a great Eſtate to his Son, if he does not take care to provide a Tutor for him. Therefore the Holy Spirit is the Guardian of our regeneration in Chriſt, he is the Comforter, and he is the Defender.*]

A. D. 370. I have already alleaged the plain Teſtimonies of *Optatus* and S. *Cyril* in the firſt Section. I adde to them the words of S. *Gregory Nazianzen* ſpeaking of Confirmation or the Chriſtian ſignature; *Hoc & viventi tibi maximum eſt tutamentum. Ovis enim quæ ſigillo inſignita eſt non facilè patet inſidiis; quæ verò ſignata non eſt, facilè à furibus capitur.* This ſignature is your greateſt guard while you live. For a ſheep, when it is mark'd with the Maſters ſign, is not ſo ſoon ſtollen by Thieves; but eaſily if ſhe be not. The ſame manner of ſpeaking is alſo us'd by S. *Baſil*, who was himſelf together with *Eubulus* confirm'd by Biſhop *Maximinus*. *Quomodo curam geret tanquam ad ſe pertinentis Angelus? Quomodo eripiat ex hoſtibus ſi non agnoverit ſignaculum?* How ſhall the Angel know what ſheep belong unto his charge? How ſhall he ſnatch

Adhort. ad S. lavacrum.

ſnatch them from the Enemy; if he does not ſee their mark and ſignature? *Theodoret* alſo and *Theophylact* ſpeak the like words: and ſo far as I can perceive; theſe and the like ſayings are moſt made uſe of by the Schoolmen to be their warranty for an indelible Character imprinted in Confirmation. I do not intereſt my ſelf in the queſtion; but only recite the Doctrine of theſe Fathers in behalf of the practice and uſefulneſs of Confirmation. *In cap. 1. ad Epheſ.*

I ſhall not need to tranſcribe hither thoſe clear teſtimonies which are cited from the Epiſtles of S. *Clement*, *Urban* the firſt, *Fabianus* and *Cornelius*; the ſumme of them is in thoſe plaineſt words of *Urban* the Firſt. *Omnes fideles per manus impoſitionem Epiſcoporum Spiritum Sanctum poſt baptiſmum accipere debent.* All faithfull People ought to receive the Holy ſpirit by impoſition of the Biſhops hands after Baptiſm. Much more to the ſame purpoſe is to be read, collected by *Gratian de conſecrat. diſt* 4. *Presbyt. & de conſecrat diſt.* 5. *Omnes fideles & ibid. Spiritus Sanctus.*

S. *Hierom* brings in a Luciferian asking: why he that is baptiz'd in the Church does not receive the Holy Ghoſt, but by impoſition of the Biſhops hands? The anſwer is, *hanc obſervationem ex Scripturæ authoritate ad Sacerdotii honorem deſcendere. This obſervation for the honour of the Prieſthood did deſcend from the authority of the Scriptures; adding withal, it was for the prevention of Schiſmes, and that the ſafety of the Church did depend upon it.* Exigis ubi ſcriptum eſt? *If you ask where it is written; it is anſwered,* in Actibus Apoſtolorum. *It is written in the Acts of the Apoſtles. But if there were no authority of Scripture for it,* totius orbis in hanc partem conſenſus inſtar præcepti obtineret; *the conſent of the whole* *Dial. adv. Luciſer.*

whole Chriſtian World in this article ought to prevail as a commandment. But here is a twofold Chord, Scripture and Univerſal Tradition: or rather Scripture expounded by an Univerſal traditive interpretation. The ſame obſervation is made from Scripture by S. *Chryſoſtom*: The words are very like thoſe now recited from S. *Hierom's* Dialogue, and therefore need not be repeated.

Homil. 18. *in Act.*

Lib. 3. *de ſacram. c.* 2.

S. *Ambroſe* calls Confirmation, *Spiritale ſignaculum, quod poſt fontem ſupereſt, ut perfectio fiat.* A ſpiritual ſeal remaining after Baptiſm, that perfection be had.

In Hebr. 6.

Oecumenius calls it τελείωσιν, perfection, *Lavacro peccata purgantur, Chriſmate Spiritus ſanctus ſuperfunditur, & Utraq; verò iſta manu & ore Antiſtitis impetramus,* ſaid *Pacianus* Biſhop of *Barcinona.* In Baptiſm our ſins are cleans'd; in Confirmation the holy Spirit is pour'd upon us; and both theſe we obtain by the hands and mouth of the Biſhop]: and again; *veſtræ plebi unde ſpiritus; quam non conſignat unctus Sacerdos?* The ſame with that of *Cornelius* in the caſe of *Novatus* before cited.

Lib. 3. *contr. Novat.*

I ſhall add no more leaſt, I overſet the article, and make it ſuſpicious by too laborious a defence: only after theſe numerous teſtimonies of the Fathers, I think it may be uſeful to repreſent that this Holy rite of Confirmation hath been decreed by many Councils.

Can. 38.

The Council of *Eliberis*, celebrated in the time of *P. Sylveſter* the firſt, decreed, that whoſoever is baptiz'd in his ſickneſs, if he recover, *ad Epiſcopum eum perducat, ut per manus impoſitionem perfici poſſit*; let him be brought to the Biſhop, that he may be perfected by the impoſition of hands. To the ſame purpoſe is the 77th. *Can. Epiſcopus eos per benedictionem perficere debebit.* The Biſhop muſt perfect thoſe, whom the Miniſter baptiz'd, by his benediction.

The

The Council of *Laodicea* decreed ὅτι δεῖ τοὺς φωτιζομένους μετὰ τὸ βάπτισμα χρίεσθαι χρίσματι ἐπουρανίῳ, καὶ μετέχειν τῆς τῶν χριστιανῶν βασιλείας. All that are baptized, muſt be anointed with the cœleſtial Unction, and [ſo] be partakers of the Kingdom of Chriſt. All that are ſo, that is, are confirm'd; for this cœleſtial Unction, is done by holy prayers, and the invocation of the Holy Spirit, ſo *Zonarus* upon this Canon: all ſuch who have this Unction ſhall reign with Chriſt, unleſs by their wickedneſs they præclude their own poſſeſſions. This Canon was put into the Code of the Catholick Church; and makes the 152. Canon. *Can.* 38.

The Council of *Orleans* affirms expreſly; that he who is baptiz'd cannot be a Chriſtian (meaning according to the uſual ſtile of the Church; a full, and perfect Chriſtian) *niſi confirmatione Epiſcopali fuerit Chriſmatus*; unleſs he have the Unction of Epiſcopal confirmation. *Habetur apud Gratian. de Conſecrat. diſt. 5. cap. jejun.*

But when the Church had long diſputed concerning the re-baptizing of Hereticks and made Canons for and againſt it, according as the Hereſies were, and all agreed that if the firſt baptiſm had been once good, it could never be repeated; yet they thought it fit that ſuch perſons ſhould be confirm'd by the Biſhop, all ſuppoſing Confirmation to be the perfection and conſummation of the leſs perfect baptiſm. Thus the firſt Council of *Arles* decreed concerning the Arrians, that if they had been baptized in the Name of the Father, Son and Holy Ghoſt, they ſhould not be re-baptized. *Manus tantùm eis imponatur ut accipiant Spiritum Sanctum*; That is, let them be confirm'd; let there be impoſition of hands that they may receive the Holy Ghoſt. The ſame is decreed by the ſecond Council of *Arles* in the caſe of the *Bonoſiaci*. But I alſo find it in a greater record; in the General Council of *Conſtantinople*; where Hereticks are commanded *Cap.* 8. *Cap.* 17. *Can.* 7.

ed upon their converſion to be received, *ſecundùm conſtitutum Officium*, there was an Office appointed for it; and it is in the *Greeks Euchologion*, *ſigillatos, primò ſcil. Unctos Unguento Chriſmatis, &c. & ſignantes eos dicimus, Sigillum doni ſpiritus ſancti*, It is the form of Confirmation uſed to this day in the *Greek* Church.

So many Fathers teſtifying the practiſe of the Church, and teaching this Doctrine, and ſo many more Fathers as were aſſembled in ſix Councils, all giving witneſs to this holy Rite, and that in purſuance alſo of Scripture, are too great a Cloud of Witneſſes to be deſpiſed by any Man that calls himſelf a Chriſtian.

SECT. IV.

The BIHSOPS *were alwayes, and the onely* Miniſters *of* Confirmation.

Homil. 18. in Acta.

SAint *Chryſoſtome* asking the reaſon why the *Samaritans*, who were Baptized by *Philip*, could not from him and by his miniſtry receive the Holy Ghoſt? anſwers, *Perhaps this was done for the honour of the Apoſtles*, to diſtinguiſh the ſupereminent dignity which they bore in the Church, from all inferiour Miniſtrations; but this anſwer not ſatisfying, he adds, *hoc donum non habebat, erat enim ex ſeptem illis, id quod magis videtur dicendum. Unde meâ ſententiâ hic* Philippus *unus ex ſeptem erat ſecundus à* Stephano, *Ideo & Baptizans, ſpiritum ſanctum non dabat, neq; enim facultatem*

tem habebat, hoc enim donum ſolorum Apoſtolorum erat. This gift they had not who Baptized the *Samaritans*, which thing is rather to be ſaid than the other; for *Philip* was one of the ſeven, and in my opinion next to St. *Stephen*; therefore though he baptized, yet he gave not the Holy Ghoſt; for he had no power ſo to do, for this gift was proper onely to the Apoſtles, *Nam virtutem quidem acceperant (Diaconi) faciendi ſigna, non autem dandi aliis ſpiritum ſanctum, igitur hoc erat in Apoſtolis ſingulare, unde & præcipuos, & non alios videmus hoc facere,* The Miniſters that Baptized had a power of doing Signs and working Miracles, but not of giving the holy ſpirit; therefore this gift was peculiar to the Apoſtles, whence it comes to paſs that we ſee the cheifs * in the Church, and no other to do this.

*τὰς κορυφαίους.

St. *Dionys* ſayes, χρεία τῦ Ἀρχιερέως ἔσαι, There is need of a Biſhop to confirm the baptized, αὐτὴ γὰρ ὧν ἡ ἀρχαία σωήθεια for this was the ancient cuſtome of the Church, and this was wont to be done by the Biſhops for conſervation of Unity in the Church of Chriſt, ſaid St. *Ambroſe*: *A ſolis Epiſcopis, By Biſhops onely,* ſaid St. *Auſtin*; For *the Biſhops ſucceeded in the place* and ordinary Office *of the Apoſtles,* ſaid St. *Hierom*: And therefore in his Dialogue againſt the *Luciferians* it is ſaid [That this obſervation for the honour of the Prieſthood did deſcend, that the Biſhops onely might by Impoſition of Hands confer the Holy Ghoſt; that it comes from Scripture, that it is written in the Acts of the Apoſtles, that it is done for the prevention of Schiſmes, that the ſafety of the Church depends upon it.]

Cap. 5. Eccleſ. Hier.

In Hebr. 6. Qu. 44. in N. T.

But the words of *P. Innocentius* I. in his firſt Epiſtle and third Chapter, and publiſhed in the firſt Tome of the Councils, are very full to this particular, *De conſignandis*

infantibus, manifestum est non ab alio quàm ab Episcopo fieri licere, Nam Presbyteri, licèt sint sacerdotes, pontificatus tamen apicem non habent, hæc autem pontificibus solis deberi, ut vel consignent, vel paracletum spiritum tradant, non solùm consuetudo Ecclesiastica demonstrat, verùm & illa lectio Actuum Apostolorum, quæ asserit Petrum & Johannem *esse directos, qui jam Baptizatis traderent spiritum sanctum*; "Concerning Confirmation of Infants, it "is manifest, it is not Lawful to be done by any other "than by the Bishop; for although the Presbyters be "Priests, yet they have not the Summity of Episcopa-"cy: But that these things are onely due to Bishops, "is not onely demonstrated by the custom of the "Church, but by that of the Acts of the Apostles, "where *Peter* and *John* were sent to minister the Holy "Ghost to them that were Baptized. * *Optatus* proves *Macharius* to be no Bishop, because he was not conversant in the Episcopal Office, and imposed hands on none that were Baptized. *Hoc unum à majoribus fit, id est, à summis Pontificibus, quod à minoribus perfici non potest,* said *P. Melchiades:* This (of Confirmation) is onely done by the greater Ministers; that is, by the Bishops, and cannot be done by the lesser. This was the constant practise and Doctrine of the Primitive Church, and derived from the practice and tradition of the Apostles, and recorded in their Acts, written by St. *Luke*. For this is our great Rule in this case, what they did in Rituals, and consigned to Posterity is our example and our warranty: we see it done thus, and by these men, and by no others, and no otherwise, and we have no other authority, and we have no reason to goe

* *Contr. Parmen. lib.* 7.

Epist. ad Episc. Hispan.

Voluit Deus dona illa admiranda non contingere Baptizatis, nisi per manus Apostolorum, ut Authoritatem testibus suis conciliaret quam maximam; quod ipsum simul ad retinendam Ecclesiæ unitatem pertinebat. Grotius.

Videtur ergo fuisse peculiare Apostolorum munus dare Spiritum sanctum. Isidor. Clarius in 8. *Actuum Apostolorum.*

goe another way. The ἀνὴρ ἡγούμενος in St. *Luke*, the Κορυφαῖος in St. *Chryſoſtome*, the πρεσβύτερος in *Philo*, and the ἀρχιερεύς, the chief Governour in *Eccleſiaſticals*, his Office is τὰ μὴ γνώριμα ἐν τοῖς βίβλοις παραδιδόναι to teach ſuch things as are not ſet down in *Books*; their practiſe is a Sermon, their example in theſe things muſt be our rule, or elſe we muſt walk irregularly, and have no rule, but chance and humour, Empire and Uſurpation, and therefore much rather, when it is recorded in Holy writ, muſt this Obſervation be eſteemed ſacred and inviolable.

But how if a Biſhop be not to be had, or not ready? St. *Ambroſe* * is pretended to have anſwered, *Apud Egyptum Presbyteri conſignant, ſi præſens non ſit Epiſcopus*: A Presbyter may conſign, if the Biſhop be not preſent; and *Amalarius* affirms, *Sylveſtrum Papam prævidentem quantum periculoſum iter arriperet, qui ſine confirmatione maneret, quantum potuit ſubveniſſe, & propter abſentiam Epiſcoporum, neceſſitate addidiſſe, ut à Presbytero Ungerentur*, That Pope *Sylveſter* fore-ſeeing how dangerous a Journey he takes, who abides without Confirmation, brought remedy as far as he could, and commanded that in the abſence of Biſhops they ſhould be anointed by the Prieſt; and therefore it is by ſome ſuppoſed, that *factum valet, fieri non debuit.* The thing ought not to be done but in the proper and appointed way; but when it is done, it is valid, juſt as in the caſe of Baptiſm by a Lay-man or Woman: Nay, though ſome Canons ſay it is *actio irrita*, the act is null, yet for this there is a *ſalvo* pretended; for ſometimes an action is ſaid to be *irrita* in Law, which yet nevertheleſs is of ſecret and permanent value, and ought not to be done again. Thus if a Prieſt be promoted by Simony,

* In Epheſ. 4.

De offic. Eccleſ. Cap. 27.

1 *Qu.*1.*cap.qui vult* 1. *&* 2. *Epiſt.*2. *de Epiſc. ordinante.*
1 *Qu.* 2. *C. in multis.* Clement. *de elect. cap. in pleriſq;*

it is ſaid, *ſacerdos non eſt, ſed inaniter tantùm dicitur*; he is but vainly called a Prieſt, for he is no Prieſt. So *Sixtus* II. ſaid, That if a Biſhop Ordain in anothers Dioceſs, the Ordination is void; and in the Law it is ſaid, that if a Biſhop be conſecrated without his Clergy and the Congregation, the Conſecration is null; and yet theſe later and fiercer conſtitutions do not determine concerning the natural event of things, but of the legal and Canonical approbation.

Qu. v. & N. T. *Qu.* 101.

To theſe things I anſwer, That St. *Ambroſe* his ſaying that in *Egypt* the Presbyters *conſign* in the Biſhops abſence, does not prove that they ever did *confirm* or impoſe hands on the Baptized for the miniſtry of the holy ſpirit, becauſe that very paſſage being related by St. *Auſtin*, the more general word of *conſign* is rendred by the plainer and more particular, *conſecrant*, they conſecrate, meaning the bleſſed Euchariſt; which was not permitted primitively to a ſimple Prieſt to doe in the Biſhops abſence without leave, onely in *Egypt* it ſeems they had a general leave, and the Biſhops abſence was an interpretative conſent: But beſides this, *conſignant* is beſt interpreted by the practiſe of the Church, of which I ſhall preſently give an account, they might in the abſence of the Biſhop conſign with Oyl upon the top of the head, but not in the fore-head, much leſs impoſe hands, or confirm, or miniſter the holy Spirit, for the caſe was this.

It was very early in the Church, that to repreſent the grace which was miniſtred in Confirmation, the Unction from above, they us'd Oyl and Balſom; and ſo conſtantly us'd this in their Confirmations, that from the ceremony it had the appellation; *Sacramentum Chriſmatis*; S. *Auſtin* [a] calls it; ὁ μύρου πλεύσεως ſo *Dionyſius*. Now becauſe

a *Lib.* 2.*contr. liter. Petiliani. c.* 104.

cause at the Baptism of *the adult Christians*, and (by imitation of that) *of Infants*, Confirmation and Baptism were usually ministred at the same time; the Unction was not only us'd to persons newly baptiz'd; but another Unction was added as a ceremony in Baptism it self; and was us'd immediately before Baptism; and the oyle was put on the top of the head, and three times was the party sign'd; so it was then, as we find in the Ecclesiastical Hierarchy. But besides this Unction with oyl in baptismal preparations; and pouring oyl into the baptismal water; we find another Unction after the baptism was finished. For they bring the baptized person *again to the Bishop*, saith S. *Dionys*; who signing the man with hallowed Chrisme, gives him the Holy Eucharist. This they called χρίσιν τελειοτικὴν the perfective or consummating Unction; this was that which was us'd when the Bishop confirmed the baptized person: *For to him who is initiated by the most holy initiation of the Divine generation (that is, to him who hath been baptiz'd, saith* Pachimeres *the Paraphrast of* Dionysius) *the perfective Unction of Chrisme, gives the gift of the Holy Ghost*. This is that which the *Laodicean* Council calls χρίεσθαι μετὰ τὸ βάπτισμα to be anointed after baptism. Both these Unctions were intimated by *Theophilus Antiochenus*, τίς δὲ ἄνθρωπος εἰσελθὼν εἰς τὴν τοῦ βίου, ἢ ἀθλῶν, οὐ χρίεται ἐλαίῳ, Every man that is borne into the World, and every man that is a Champion is anointed with oyl. That to baptism, this alluding to Confirmation.

Eccles. hier. cap 2.

Can. 48.

Now this *Chrisme* was frequently ministred immediately after Baptism; in the Cities where the Bishop was present. But in Villages and little Towns where the Bishop was not present, it could not be. But Bishops were forc'd at their opportunities to go abroad and perfect

perfect what was wanting, as it was in the example of *Peter* and *John* to the Samaritans. *Non quidem abnuo hanc eſſe Eccleſiarum conſuetudinem, ut ad eos qui longè in minoribus Urbibus per Presbyteros & Diaconos baptizati ſunt, Epiſcopus ad invocationem Sancti Spiritus manum impoſiturus excurrat.* *It is the cuſtom of the Church that when perſons are in leſſer Cities baptiz'd by Prieſts and Deacons, the Biſhops uſes to travel far, that he may lay hands on them, for the invocation of the Holy Spirit.* But becauſe this could not alwayes be done, and becauſe many baptized perſons dyed before ſuch an opportunity could be had; the Church took up a cuſtome, that the Biſhop ſhould conſecrate the Chriſme, and ſend it to the Villages and little Cities diſtant from the *Metropolis*, and that the Prieſts ſhould anoint the baptized with it. But ſtill they kept this part of it ſacred and peculiar to the Biſhop. 1. That no Chriſme ſhould be us'd but what the Biſhop conſecrated. 2. That the Prieſts ſhould anoint the head of the baptized; but at no hand, the forehead, for that was ſtill reſerved for the Biſhop to do when he confirmed them. And this is evident in the Epiſtle of *P. Innocent* the firſt, above quoted. *Nam Presbyteris, ſeu extra Epiſcopum, ſeu præſente Epiſcopo baptizant, Chriſmate baptizatos Ungere licet, ſed quod ab Epiſcopo fuerit conſecratum. Non tamen frontem ex eodem oleo ſignare, quod ſolis debetur Epiſcopis cum tradunt Spiritum Paracletum.* Now this the Biſhops did, not only to ſatisfie the deſire of the baptized, but by this ceremony to excite the *votum confirmationis*, that they, who could not actually be confirmed, might at leaſt have it *in voto* in deſire, and in Eccleſiaſtical repreſentation. This (as ſome think) was firſt introduc'd by Pope *Sylveſter*: and this is the conſignation, which the Prieſts

C. Hieron adv. Luciſer. ante med.

Prieſts of *Egypt* us'd in the abſence of the Biſhop; and this became afterward, the practice in other Churches.

But this was no part of the Holy Rite of Confirmation; but a ceremony annexed to it ordinarily; from thence tranſmitted to baptiſm, firſt by imitation, afterwards by way of ſupply and in defect of the opportunities of Confirmation Epiſcopal. And therefore we find in the firſt *Arauſican* Council in the time of *Leo* the firſt and *Theodoſius junior*, it was decreed, *That in baptiſm every one ſhould receive Chriſm: de eo autem qui in baptiſmate, quâcunque neceſſitate faciente Chriſmatus non fuerit, in confirmatione ſacerdos commonebitur.* If the baptized by any intervening accident or neceſſity was not anointed, the Biſhop ſhould be advertiz'd of it in Confirmation, meaning that then it muſt be done. For the Chriſme was but a ceremony annexed; no part of either rite eſſential to it; but yet they thought it neceſſary; by reaſon of ſome opinions then prevailing in the Church. But here the rites themſelves are clearly diſtinguiſh'd; and this of *Confirmation* was never permitted to mere Presbyters. *Innocentius III*, a great Canoniſt and of great authority, gives a full evidence in this particular. *Per frontis Chriſmationem manus impoſitio deſignatur, quia per eam Spiritus Sanctus per augmentum datur & robur. Unde cum cæteras unctiones ſimplex ſacerdos vel Presbyter valeat exhibere, hanc non niſi ſummus Sacerdos vel Presbyter valeat exhibere, id eſt, Epiſcopus conferre.* "By anointing of the forehead, the "impoſition of hands is deſign'd, becauſe by that the "Holy Ghoſt is given for increaſe and ſtrength; there- "fore when a ſingle Prieſt may give the other Unctions, "yet this cannot be done but by the chief Prieſt, that "is, the Biſhop: And therefore to the Queſtion, what

Cap. 1.

ſhall

ſhall be done if a Biſhop may not be had? The ſame *Innocentius* anſwers [“ It is ſafer and without danger “ wholly to omit it, than to have it raſhly and without “ authoriry miniſtred by any other, *cum umbra quædam “ oſtendatur in opere, veritas autem non ſubeat in effectu*; for it is a meer ſhadow without truth, or real effect, when any one elſe does it but the perſon whom God hath appointed to this miniſtration; and no approved man of the Church did ever ſay the contrary, till *Richard* Primate of *Ardmagh* commenced a new Opinion, from whence (*Thomas* of *Walden* ſayes that) *Wiclef* borrowed his Doctrine to trouble the Church in this particular.

What the Doctrine of the ancient Church was in the pureſt times, I have already (I hope) ſufficiently declared; what it was afterwards, when the Ceremony of Chriſme was as much remarked, as the Rite to which it miniſtred, we finde fully declared by *Rabanus Maurus*. *Signatur Baptizatus cum Chriſmate per ſacerdotem in capitis ſummitate, per Pontificem verò in fronte, ut priori Unctione ſignificetur, ſpiritus ſancti ſuper ipſum deſcenſio ad habitationem Deo conſecrandam, in ſecundâ quoq; ut ejus ſpiritus ſancti ſeptiformis gratia, cum omni plenitudine ſanctitatis & ſcientiæ & virtutis, venire in hominem declaretur: Tunc enim ipſe ſpiritus ſanctus poſt mundata & benedicta corpora atq; animas liberè à patre deſcendit, ut unà cum ſuâ viſitatione ſanctificaret & illuſtraret, & nunc in hominem ad hoc venit, ut ſignaculum fidei, quod in fronte ſuſcepit, faciat cum donis cœleſtibus repletum, & ſuâ gratiâ confortatum intrepidè, & audaciter coram Regibus & Poteſtatibus hujus ſæculi portare, ac nomen Chriſti liberâ voce prædicare.* In Baptiſm the baptized was anointed on the top of the head, in Confirmation

De inſtit. Cleric. l. 1. c. 30.

firmation on the fore-head; by that was ſignified that the Holy Ghoſt was preparing a habitation for himſelf; by this was declared the deſcent of the Holy Spirit, with his ſeven-fold gifts, with all fulneſs of knowledge and ſpiritual underſtanding. Theſe things were ſignified by the appendant Ceremony, but the Rites were ever diſtinguiſhed, and did not onely ſignifie and declare, but effect theſe Graces by the miniſtry of Prayer and Impoſition of Hands.

The ceremony the Church inſtituted and us'd as ſhe pleas'd, and gave in what circumſtances they would chooſe; and new propoſitions entred, and cuſtomes chang'd, and deputations were made; and the Biſhops, in whom by Chriſt was plac'd the fulneſs of Eccleſiaſtical power, concredited to the Prieſts and Deacons ſo much as their occaſions and neceſſities permitted; and becauſe in thoſe ages and places where the external ceremony was regarded (it may be) more than the inward myſtery, or the Rite of Divine appointment, they were apt to believe that the Chriſm, or exteriour Unction delegated to the Prieſts Miniſtery after the Epiſcopal conſecration of it, might ſupply the want of Epiſcopal confirmation; it came to paſs that new opinions were entertain'd; and the Regulars, the Fryers and the Jeſuits, who were alwayes too little friends to the Epiſcopal power, *from which they would fain have been wholly exempted*, publickly taught (in *England* eſpecially) that chriſme miniſtred by them with leave from the Pope did doe all that which ordinarily was to be done in Epiſcopal confirmation. For as *Tertullian* complain'd in his time, *Quibus fuit propoſitum aliter docendi, eos neceſſitas coëgit aliter diſponendi inſtrumenta Doctrinæ.* They who had purpoſes of teaching new Doctrines, were conſtrain'd

otherwiſe to diſpoſe of the Inſtruments and Rituals appertaining to their Doctrines. Theſe men to ſerve ends, deſtroyed the article, and overthrew the Ancient Diſcipline and Unity of the Primitive Church. But they were juſtly cenſur'd by the Theological faculty at *Paris*; and the cenſure well defended by *Hallier*, one of the Doctors of the *Sorbon*; whether I refer the Reader that is curious in little things.

But for the main: It was ever call'd *Confirmatio Epiſcopalis, & impoſitio manuum Epiſcoporum*, which our *Engliſh* word well expreſſes, and perfectly retains the uſe; we know it by the common name of *Biſhopping of Children.* I ſhall no farther inſiſt upon it, onely I ſhall obſerve that there is a vain diſtinction brought into the Schools and Gloſſes of the Canon Law, of a *Miniſter ordinary*, and *extraordinary*; all allowing that the Biſhop is appointed the ordinary Miniſter of Confirmation; but they would fain innovate and pretend that in ſome caſes others may be Miniſters extraordinary. This device is of infinite danger to the deſtruction of the whole Sacred order of the Miniſtry, and diſparks the incloſures, and layes all in common, and makes men ſupream controulers of the Orders of God, and relies upon a falſe principle; for in true Divinity and by the Oeconomy of the ſpirit of God, there can be no Miniſter of any Divine Ordinance, but he that is of Divine appointment, there can be none but the *ordinary Miniſter.* I do not ſay that God is tied to this way, he cannot be tied, but by himſelf; and therefore Chriſt gave a ſpecial Commiſſion to *Ananias* to baptize and to confirm St. *Paul*, and he gave the Spirit to *Cornelius* even before he was baptized, and he ordained St. *Paul* to be an Apoſtle without the miniſtry of man: But this I ſay,

ſay, That though God can make Miniſters extraordinary, yet Man cannot, and they that goe about to do ſo, uſurp the power of Chriſt, and ſnatch from his hand what he never intended to part with. The Apoſtles admitted others into a part of their care, and of their power, but when they intended to imploy them in any miniſtry, they gave them ſo much of their Order as would enable them, but a perſon of a *lower order* could never be deputed Miniſter of actions appropriate to the *higher*, which is the caſe of Confirmation, by the practiſe and tradition of the Apoſtles, and by the Univerſal practiſe and Doctrine of the Primitive Catholick Church, by which, Biſhops onely, the ſucceſſors of the Apoſtles, were alone the Miniſters of Confirmation, and therefore if any man elſe uſurp it, let them anſwer it; they do hurt indeed to themſelves, but no benefit to others, to whom they miniſter ſhadows inſtead of ſubſtances.

SECT. V.

The whole procedure, or Ritual of Confirmation, is by Prayer and Impoſition of Hands.

THE Heart and the Eye are lift up to God to bring Bleſſings from him, and ſo is the Hand too; but this alſo falls upon the People, and reſts there, to apply the deſcending bleſſing to the

proper and prepared suscipient. God governed the People of *Israel* by *the hand of* Moses *and* Aaron. *Et calidæ fecêre silentia turbæ Majestate manus*, and both under *Moses* and under Christ, when ever the President of Religion did bless the People, he lifted up his hand over the Congregation; and when he blessed a single person he laid his hand upon him. This was the Rite used by *Jacob* and the Patriarchs, by Kings and Prophets, by all the eminently Religious in the Synagogue, and by Christ himself when he blessed the Children which were brought to him; and by the Apostles when they blessed and confirmed the baptized Converts; and whom else can the Church follow? The Apostles did so to the Christians of *Samaria*, to them of *Ephesus*; and St. *Paul* describes this whole mystery by the Ritual part of it, calling it *the foundation of imposition of hands.* It is the solemnity of blessing, and the solemnity and application of Paternal prayer. τίνι γὰρ ἐπιτίθεται χεῖρα, τίνα δὲ εὐλογήσῃ; said *Clement* of *Alexandria*; Upon whom shall he lay his hands? Whom shall he bless? *Quid enim aliud est impositio manuum, nisi Oratio super hominem?* said St. *Austine.* The Bishop's laying his hands on the People, what is it but the solemnity of Prayer for them? that is, a prayer made by those sacred persons, who by Christ are appointed to pray for them, and to bless in his Name; and so indeed are all the ministeries of the Church, Baptism, Consecration of the B. Eucharist, Absolution, Ordination, Visitation of the Sick; they are all *in genere orationis*; they are nothing but solemn and appointed Prayer by an intrusted and a gracious Person, specificated by a proper order to the end of the blessing then designed; and therefore when Saint *James* commanded that the sick Persons

Hebr. 6. 2.

Pædag. l. 3. *c.* 11.

Perſons ſhould *ſend for the Elders of the Church*, he adds, *and let them pray over them*; that is, lay their hands *on the ſick, and pray for* them; that is, *praying over them:* It is *adumbratio dextræ*, (as *Tertullian* calls it) the right hand of him that miniſters over-ſhadows the perſon for whom the ſolemn Prayer is to be made.

This is the Office of the Rulers of the Church; for they in the Divine *Entaxy* are made your Superiours; they are indeed *your ſervants for Jeſus ſake*; but they *are over you in the Lord*, and therefore are from the Lord appointed to bleſs the People; *for without contradiction*, ſaith the Apoſtle, *the leſs is bleſſed of the greater*, that is, God hath appointed the Superiours in Religion to be the great Miniſters of Prayer, he hath made them the gratious Perſons, them he will hear, thoſe he hath commanded to convey your needs to God, and Gods bleſſings to you, and to ask a bleſſing, is to deſire them to pray for you; them, I ſay, *whom God moſt reſpecteth for their piety and zeal that way, or elſe regardeth, for that their place and calling bindeth them above others to do this duty; ſuch as are Natural and Spiritual Fathers.* Hebr. 7. 7. *Hooker. Eccl. Pol. lib. 5. S. 66.*

It is eaſie for prophane perſons to deride theſe things, as they do all Religion, which is not conveyed to them by ſenſe, or natural demonſtrations; but the Oeconomy of the ſpirit, *and the things of God are ſpiritually diſcerned; the ſpirit bloweth where it liſteth, and no Man knows whence it comes, and whether it goes*; and the Operations are diſcerned by Faith, and received by Love and by Obedience, *Date mihi Chriſtianum, & intelligit quod dico:* None but true Chriſtians underſtand and feel theſe things; but of this we are ſure, that in all

all the times of *Moses* Law, while the Synagogue was standing, and in all the dayes of Christianity, so long as men loved Religion, and walked in the Spirit, and minded the affairs of their Souls, to have the prayers and the blessing of the Fathers of the Synagogue, and the Fathers of the Church, was esteemed no small part of their Religion, and so they went to Heaven: But that which I intend to say is this, That Prayer and Imposition of Hands was the whole procedure in the Christian Rites; and because this ministery was most signally performed by this ceremony, and was also by St. *Paul* called and noted by the name of the *Ceremony, imposition of hands*; this name was retained in the *Christian Church*, and this manner of ministring *Confirmation* was all that was in the commandment or institution.

But because in Confirmation we receive the Unction from above, that is, then we are most signally *made Kings and Priests unto God, to offer up spiritual sacrifices*, and to enable us to seek the *Kingdom* of God and the Righteousness of it, and that the giving the holy spirit is in Scripture called the Unction from above, the Church of God in early Ages made use of this Allegory, and passed it into an External ceremony and representation of the mystery, to signifie the inward Grace.

Prudent. in ψυχομαχίᾳ.

Post inscripta oleo frontis signacula, perque
Unguentum Regale datum est, & Chrisma perenne.

A. D. 400.

We are consigned on the fore-head with Oyl, and a Royal Unction, and an Eternal Chrisme is given to us; so *Prudentius* gives testimony of the ministry of Confirmation in his time, τοῦτο φυλάξατε ἄσπιλον, πάντων γὰρ ἐστὶ τοῦτο διδακτικὸν καθὼς ἀρτίως ἠκούσατε τοῦ μακαρίου Ἰωάννου λέγοντος· καὶ πόλλα περὶ τούτου Χρίσματος· φιλοσοφοῦντος,

Catech. Mystag. 3.

φιλοσοφῆσις, ſaid S. *Cyril.* Preſerve this Unction pure and ſpotleſs, for it teaches you all things, as you have heard the bleſſed S. *John* ſpeaking and philoſophying many things of this holy Chriſm. Upon this account the H. Fathers uſed to bleſs and conſecrate Oyl and Balſome, that by an external ſignature they might ſignifie the inward Unction effected in Confirmation. μύρον τοῦτο οὐκ ἐστὶ ψιλὸν, οὐδ' ὡς ἁπλῶς τυχὸν κοινὸν καὶ' ἐπίσκλησιν, ἀλλὰ χριστοῦ χάρισμα, καὶ πνευματικῆς ἀγίου παρουσίας τῆς αὐτοῦ θεότητος ἐνεργητικὸν γινόμενον. This Chriſm is not ſimple or common when it is bleſſed, but the gift of Chriſt, and the preſence of his H. Spirit, as it were effecting the Divinity it ſelf; the body is indeed anointed with viſible Oyntment, but is alſo ſanctified by the holy and quickning Spirit; ſo St. *Cyril*, I finde in him, and in ſome late Synods, other pretty ſignifications and alluſions made by this Ceremony of Chriſms, *Nos autem pro igne viſibili, qui die Pentecoſtes ſuper Apoſtolos apparuit, oleum ſanctum, materiam nempe ignis ex Apoſtolorum traditione ad confirmandum adhibemus*, This uſing of Oyl was inſtead of the Baptiſm with Fire, which Chriſt baptized his Apoſtles with in Pentecoſt; and Oyl being the moſt proper matter of Fire, is therefore uſed in Confirmation.

Synodus Biturricenſis, apud Bochel. *l.1. decret. Eccl. Gal. lit. 5.*

That this was the ancient Ceremony is without doubt, and that the Church had power to do ſo hath no queſtion, and I add, it was not unreaſonable; for if ever the Scripture expreſſes the myſteriouſneſs of a Grace conferred by an exteriour miniſtry, (as this is, by impoſition of hands) and repreſents it beſides in the Expreſſion and Analogy of any ſenſible thing, that expreſſion drawn into a ceremony will not improperly ſignifie the Grace, ſince the Holy Ghoſt did chuſe that for his own expreſſion and repreſentment. In baptiſm we

are

are said to be *buried with Christ*. The Church does according to the Analogy of that expression, when she immerges the Catechumen in the Font; for then she represents the same thing which the Holy Ghost would have to be represented in that Sacrament, the Church did but the same thing when she used Chrism in this ministration. This I speak in justification of that ancient practise, but because there was no command for it, λόγου γεγραμμένου οὐκ ἔστι said St. *Basil*, concerning Chrisme there is no written word, that is, of the Ceremony there is not, he said it not of the whole Rite of Confirmation; therefore though to this we are all bound, yet as to the anointing the Church is at liberty, and hath with sufficient authority omitted it in our ministrations.

Lib. de Spir. S. cap. 17.

In the Liturgy of King *Edward* the VI. the Bishops used the sign of the Cross upon the fore-heads of them that were to be confirmed. I do not find it since forbidden, or revoked by any expression or intimation, saving onely that it is omitted in our later Offices; and therefore it may seem to be permitted to the discretion of the Bishops, but yet not to be used, unless where it may be for Edification, and where it may be by the consent of the Church, at least by interpretation, concerning which, I have nothing else to interpose, but that *neither this, nor any thing else, which is not of the nature and institution of the Rite, ought to be done by private Authority, nor ever at all but according to the Apostles Rule*, εὐσχημόνως καὶ κατὰ τάξιν, *whatsoever is decent, and whatsoever is according to Order, that is to be done, and nothing else*; for prayer and imposition of hands for the invocating and giving the holy spirit, is all that is in the foundation and institution.

Sect. VI.

SECT VI.

Many great Graces and Bleſſings are conſequent to the Worthy reception and due miniſtery of Confirmation.

IT is of it ſelf enough, when it is fully underſtood, what is ſaid in the *Acts of the Apoſtles* at the firſt miniſtration of this Rite. *They received the Holy Ghoſt*, that is, according to the expreſſion of our Bleſſed Saviour himſelf to the Apoſtles, when he commanded them in *Jeruſalem* to expect the verification of his glorious promiſe: *they were endued with virtue from on high*; that is, with ſtrength to perform their duty, which although it is not to be underſtood excluſively to the other Rites and Miniſteries of the Church of Divine appointment, yet it is properly and moſt ſignally true, and as it were in ſome ſenſe, appropriate to this. For as *Aquinas* well diſcourſes; the grace of Chriſt is not tyed to the Sacraments; but even this Spiritual ſtrength and vertue from on high can be had without Confirmation: as without Baptiſm remiſſion of ſins may be had: and yet we believe one Baptiſm for the remiſſion of ſins; and one Confirmation for the obtaining this vertue from on high, this ſtrength of the ſpirit. But it is ſo appropriate to it by promiſe and peculiarity of miniſtration, that as without the deſire of baptiſm our ſins are not pardon'd, ſo without, at leaſt, the deſire of Confirmation, we cannot

Part. 3. qu. 72. art. 6. ad prim.

receive this vertue from on high, which is appointed to deſcend in the miniſtery of the ſpirit. It is true, the miniſtery of the Holy Euchariſt is greatly effective to this pupoſe; and therefore in the ages of Martyrs the Biſhops were careful to give the people the Holy Communion frequently, *ut quos tutos eſſe contra adverſarium volebant, munimento Dominicæ Saturitatis armarent*; as S. *Cyprian* with his Collegues wrote to *Cornelius*; that thoſe whom they would have to be ſafe againſt the contentions of their adverſaries, they ſhould arme them with the guards and defences of the Lords fulneſs. But it is to be remembred, that the Lords Supper is for the more perfect Chriſtians, and it is for the increaſe of the graces receiv'd formerly, and therefore it is for remiſſion of ſins, and yet is no prejudice to the neceſſity of baptiſm, whoſe proper work is remiſſion of ſins; and therefore neither does it make Confirmation unneceſſary, for it renews the work of both the precedent Rites; and repairs the breaches, and adds new Energy, and proceeds in the ſame diſpenſations; and is renewed often, whereas the others are but once.

Epiſt. 54.

Excellent therefore are the words of *John Gerſon* the Famous Chancellor of *Paris*, to this purpoſe. *It may be ſaid that in one way of ſpeaking Confirmation is neceſſary, and in another it is not. Confirmation is not neceſſary as Baptiſm and Repentance, for without theſe, Salvation cannot be had. This neceſſity is abſolute but there is a conditional neceſſity. Thus if a Man would not become weak, it is neceſſary that he eat his meat well. And ſo Confirmation is neceſſary, that the ſpiritual life, and the health gotten in Baptiſm may be preſerv'd in ſtrength againſt our ſpiritual enemies. For this is given for ſtrength. Hence is that ſaying of* Hugo de *S.* Victore. *What does it profit*

In opuſc. art. de Confirmat.

fit that thou art raiſed up by Baptiſm, if thou art not able to ſtand by Confirmation? Not that Baptiſm is not of valve unto Salvation without confirmation; but becauſe he who is not confirmed will eaſily fall, and too readily periſh. The ſpirit of God comes which way he pleaſe, but we are tied to uſe his own Oeconomy, and expect the bleſſings appointed by his own miniſteries: And becauſe to prayer is promiſed we ſhall receive whatever we ask, we may as well omit the receiving the holy Euchariſt, pretending that prayer alone will procure the bleſſings expected in the other, as well I ſay, as omit confirmation, becauſe we hope to be ſtrengthned and receive virtue from on high by the uſe of the Supper of the Lord: Let us uſe all the miniſteries of Grace in their ſeaſon; for *we know not which ſhall proſper, this or that, or whether they ſhall be both alike good*; this onely we know, that the Miniſteries, which God appoints, are the proper ſeaſons and opportunities of Grace.

This *power from on high*, which is the *proper bleſſing of Confirmation*, was expreſſed, not onely in ſpeaking with Tongues and doing Miracles, for much of this they had before they received the Holy Ghoſt, but it was effected in ſpiritual and internal ſtrengths; they were not onely enabled for the ſervice of the Church, but were indued with courage and wiſdom, and Chriſtian fortitude, and boldneſs, to confeſs the Faith of Chriſt crucified, and unity of heart and minde, ſingleneſs of heart, and joy in God, when it was for the edification of the Church, miracles were done in confirmations; and St. *Bernard* in the life of St. *Malachias* tells, that St. *Malchus*, Biſhop of *Liſmore* in *Ireland*, confirmed a Lunatick child, and at the ſame time cured him: but ſuch things as theſe are *extraregular* & *contingent*. This which

we ſpeak of is a regular miniſtery, and muſt have a regular effect.

St. *Auſtin* ſaid, That the holy ſpirit in confirmation was given *ad dilatanda Eccleſiæ primordia*, for the propogating Chriſtianity in the beginnings of the Church. St. *Hierom* ſayes, it was *propter honorem ſacerdotii*; for the honour of the Prieſthood; St. *Ambroſe* ſayes, it was *ad confirmationem Unitatis in Eccleſiâ Chriſti*, for the confirmation of Unity in the Church of Chriſt, and they all ſay true: But the firſt was by the miraculous conſignations, which did accompany this miniſtery, and the other two were by reaſon that the myſteries were τὰ προλειτούργια ὑπὸ τῷ ἐπισκόπῳ, they were appropriated to the miniſtery of the Biſhop, who is *caput unitatis*, the head, the laſt reſort, the Firmament of Unity in the Church. Theſe effects were *regular* indeed, but they were *incident* and *accidental*: There are effects yet more proper, and of greater excellency.

Now if we will underſtand in general what excellent fruits are conſequent to this Diſpenſation, we may beſt receive the notice of them from the Fountain it ſelf, our *John 7. 38.* bleſſed Saviour. *He that believes, out of his Belly* (as the Scripture ſaith) *ſhall flow Rivers of Living waters. But this he ſpake of the ſpirit, which they that believe on him ſhould receive.* This is evidently ſpoken of the ſpirit, which came down in Pentecoſt, which was promiſed to all that ſhould believe in Chriſt, and which the Apoſtles miniſtred by impoſition of hands, the Holy Ghoſt himſelf being the expoſitor; and it can ſignifie no leſs, but that a ſpring of life ſhould be put into the heart of the confirmed, to water the Plants of God; that they ſhould become Trees, not onely planted by the water ſide (for ſo it was in *David*'s time, and in all the

the miniſtery of the Old Teſtament) but having a River of living water within them to make them fruitful of good works, and bringing their fruit in due ſeaſon, fruits worthy of amendment of life.

1. But the principal thing is this. *Confirmation* is the conſummation and perfection, the corroboration and ſtrength of baptiſm, and baptiſmal Grace; for in *baptiſm* we undertake to do our duty, but in *confirmation* we receive *ſtrength to do it*: In *baptiſm* others promiſe for us, in *confirmation* we undertake for our ſelves, we eaſe our God-fathers and God-mothers of their burden, and take it upon our own ſhoulders, together with the advantage of the prayers of the Biſhop and all the Church made then on our behalf. In *baptiſm* we give up our names to *Chriſt*, but in *confirmation* we put our ſeal to the profeſſion, and God puts his ſeal to the promiſe. It is very remarkable what St. *Paul* ſayes of the beginnings of our being Chriſtians, ὁ τῆς ἀρχῆς τοῦ χριστοῦ λόγος, the word of the beginning of Chriſt: Chriſt begins with us, he gives us his word, and admits us, and we by others hands are brought in, τύπον διδαχῆς εἰς ὃν παρεδόθητε, *Rom.* 6. 17. it is *the form of Doctrine unto which ye were delivered. Cajetan* obſerves right, That this is a new and Emphatical way of ſpeaking: we are wholly immerged in our fundamentals; other things are delivered to us, but we are delivered up unto theſe. This is done in *Baptiſm* and *Catechiſm*, and what was the event of it? *Being then made free from ſin, ye became the Servants of Righteouſneſs.* *V.* 18. Your baptiſm was for the remiſſion of ſins there, and then ye were made free from that bondage, and what then? Why then in the next place, when ye came to conſummate this procedure, when the baptized was confirmed, then he became a ſervant of righte-

righteouſneſs, that is, then the Holy Ghoſt deſcended upon you, and enabled you to walk in the ſpirit; then *the ſeed of God* was firſt thrown into your hearts by a cœleſtial influence. *Spiritus ſanctus in Baptiſterio plenitudinem tribuit ad innocentiam, ſed in confirmatione augmentum præſtat ad gratiam,* ſaid *Euſebius Emiſſenus.* In *baptiſm* we are made *innocent,* in *confirmation* we receive the increaſe of the ſpirit of grace; in that we are regenerated unto life, in this we are ſtrengthned unto battle, *Dono ſapientiæ illuminamur, ædificamur, erudimur, inſtruimur, confirmamur, ut illam ſancti ſpiritus vocem audire poſſimus, intellectum tibi dabo, & inſtruam te in hâc vitâ, quâ gradieris,* ſaid *P. Melchiades*; "*We are* "*inlightned by the gift of wiſdom, we are built up, taught,* "*inſtructed and confirmed; ſo that we may hear that* "*voice of the holy ſpirit, I will give unto thee an under-* "*ſtanding heart, and teach thee in the way wherein thou* "*ſhalt walk:* For ſo,

Serm. de Pentecoſte.

Habetur apud Gratian. de conſecrat. diſt. 5 c. ſpiritus S.

Signari populos effuſo pignore ſancto
Mirandæ virtutis opus, ——

Tertull. adverſ. Marcion. l. 1. car. c. 3.

It is a work of great and wonderful powers when the holy pledge of God is poured forth upon the people: This is that power from on high which firſt deſcended in Pentecoſt, and afterward was miniſtred by prayer and impoſition of the Apoſtolical and Epiſcopal hands, and comes after the other gift of remiſſion of ſins. *Vides quod non ſimpliciter hoc fit, ſed multâ opus eſt virtute, ut detur ſpiritus ſanctus. Non enim idem eſt aſſequi remiſſionem peccatorum, & accipere virtutem illam,* ſaid St. *Chryſoſtom.* You ſee that this is not eaſily done, but there is need of much power from on high to give the

Homil. 18. in Acta.

the holy ſpirit; for it is not all one to obtain remiſſion of ſins, and to have received this virtue or power from above. *Quamvis enim continuò tranſituris ſufficiant regenerationis beneficia, victuris tamen neceſſaria ſunt confirmationis auxilia*, ſaid *Melchiades*; Although to them that die preſently the benefits of regeneration (*baptiſmal*) are ſufficient, yet to them that live the Auxiliaries of confirmation are neceſſary; for according to the ſaying of St. *Leo* in his Epiſtle to *Nicetas* the Biſhop of *Aquileja*, commanding that Hereticks returning to the Church ſhould be confirmed with invocation of the holy ſpirit and impoſition of hands, they have onely received the form of baptiſm *ſine ſanctificationis virtute*, without the virtue of ſanctification, meaning that this is the proper effect of *Confirmation:* For, in ſhort, *Although the newly liſted Souldiers in humane warfare are enrolled in the number of them that are to fight, yet they are not brought to battle till they be more trained and exerciſed: So although by baptiſm every one is aſcribed into the catalogue of believers, yet he receives more ſtrength and grace for the ſuſtaining and overcoming the temptations of the Fleſh, the World, and the Devil, onely by impoſition of the Biſhops hands.* They are words which I borrowed from a late Synod at *Rhemes*; that's the firſt remark of bleſſing; in confirmation we receive ſtrength to do all that which was for us undertaken in baptiſm: For the Apoſtles themſelves (as the H. Fathers obſerve) were timorous in the Faith, until they were confirmed in Pentecoſt, but after the reception of the Holy Ghoſt, they waxed valiant in the Faith, and in all their ſpiritual combats.

2. In Confirmation we receive the Holy Ghoſt, as the earneſt of our inheritance, as the ſeal of our

our salvation, καλοῦμεν σφραγῖδα ὡς συντήρησιν καὶ τῆς δεσποτείας σημείωσιν, saith *Gregory Nazianzen*: we therefore call it a seal or signature, as being a guard and custody to us, and a signe of the Lords dominion over us. The confirmed person is, πρόβατον ἐσφραγισμὸν, a sheep that is mark'd, which Thieves do not so easily steal and carry away. To the same purpose are those words of *Theodoret*, ἀνάμνησον σαυτὸν τῆς ἱερᾶς μυσταγωγίας, ἐν ᾗ οἱ τελούμενοι μετὰ τὴν ἄρνησιν τοῦ τυράννου, καὶ τῆς τοῦ βασιλέως ὁμολογίας οἱονεὶ σφραγῖδα τίνα βασιλικὴν δέχονται τοῦ πνευματικοῦ μύρου τὸ χρίσμα, ὡς ἐν τύπῳ τῷ μύρῳ τὴν ἀόρατον τοῦ ἁγίου πνεύματος χάριν ὑποδεχόμενοι. *Remember that holy mystogogy, in which they, who were initiated after the renouncing that Tyrant (the Devil and all his works) and the confession of the true King (Jesus Christ) have received the Chrism of spiritual Unction, like a Royal signature, by that Unction as in shadow, perceiving the invisible grace of the most holy Spirit.* That is, in Confirmation we are sealed for the service of God, and unto the day of Redemption; then it is, that the seal of God is had by us, The Lord knoweth who are his. *Quomodo verò dices, Dei sum, si notas non produxeris*, said S. *Basil.* How can any man say, I am Gods sheep, unless he produce the marks. *Signati estis Spiritu promissionis per Sanctissimum Divinum Spiritum, Domini grex effecti sumus* said *Theophylact.* When we are thus seal'd by the most Holy and Divine spirit of promise: then we are truly of the Lords Flock, and mark'd with his seal: that is, when we are ritely confirm'd, then he descends into our souls, and though he does not operate (it may be) presently; but as the reasonable soul works in its due time and by the order of Nature, by opportunities and new fermentations and actualities, so does the spirit of God; when he is brought into use, when he is prayed for with love and assiduity, when he is caressed tenderly, when he is us'd

Comment. in Cantic. c. 1. 2.

In adhort. ad baptis.

us'd lovingly, when we obey his motions readily, when we delight in his words greatly; then we find it true, that the soul had a new life put into her, a principle of perpetual actions; but the tree planted by the waters side, does not presently bear fruit; but *in its due season.* By this spirit we are then seal'd; that whereas God hath laid up an inheritance for us in the Kingdom of Heaven, and in the faith of that we must live and labour, to confirm this faith, God hath given us this pledge: the spirit of God is a witness to us, and tells us by his holy comforts, by the peace of God, and the quietness and refreshments of a good Conscience, that God is our Father, that we are his Sons and Daughters, and shall be co-heirs with Jesus in his eternal Kingdom. *In baptism* we are made the Sons of God, but we receive the witness and testimony of it *in Confirmation.* This is, the Holy Ghost the Comforter, this is he whom Christ promis'd and did send in *Pentecost*, and was afterwards ministred and conveyed by prayer and imposition of hands: and by this Spirit he makes the Confessors bold, and the Martyrs valiant, and the tempted strong, and the Virgins to persevere, and Widows to sing his praises and his glories. And this is that excellency which the Church of God called *the Lords seal*, and teaches to be imprinted in *Confirmation*: τὸ τέλειον φυλακτήριον, ἤ Σφραγὶς τοῦ κυρίου a perfect Phylactery or Guard, even the Lords seal, so *Eusebius* calls it. *Apud. Euseb.*

I will not be so curious as to enter into a discourse of the Philosophy of this. But I shall say, that they who are Curious in the secrets of Nature, and observe external signatures in Stones, Plants, Fruits and Shells, of which Naturalists make many observations, and observe strange effects; and the more internal signatures in minerals

and living bodies, of which Chymists discourse strange secrets; may easily, if they please, consider that is infinitely credible that in higher essences, even in Spirits; there may be signatures proportionable, wrought more immediately, and to greater purposes by a Divine hand. I only point at this, and so pass it over, as (it may be) not fit for every mans consideration.

And now, if any Man shall say, we see no such things as you talk of; and find the confirm'd people the same after, as before, no better, and no wiser; not richer in gifts, not more adorned with graces, nothing more zealous for Christs Kingdom; not more comforted with hope, or established by faith, or built up with charity; they neither speak better, nor live better. And what then? Does it therefore follow that the Holy Ghost is not given in Confirmation? Nothing less. For is not Christ given us in the Sacrament of the Lords Supper? Do not we receive his body and his blood? Are we not made all one with Christ, and he with us? And and yet it is too true, that when we arise from that holy feast, thousands there are that find no change. But there are in this, two things to be considered.

One is, that the changes which are wrought upon our souls are not after the manner of Nature, visible, and sensible, and with observation. *The Kingdom of God cometh not with Observation*: for it is within you, and is only discerned spiritually, and produces its effects by the method of Heaven, and is first apprehended by faith, and is endear'd by charity, and at last is understood by holy and kind experiences. And in this there is no more objection against Confirmation than against Baptism, or the Lords Supper, or any other ministery Evangelical.

The

The other thing is this. If we do not find the effects of the spirit in Confirmation, it is our faults. For he is receiv'd by moral instruments; and is intended only as a help to our endeavours, to our labours, and our prayers, to our contentions and our mortifications, to our faith and to our hope, to our patience and to our charity. *Non adjuvari dicitur, qui nihil facit.* He that does nothing, cannot be said to be help'd. Unless we in these instances do our part of the work, it will be no wonder if we loose his part of the co-operation and supervening blessing. He that comes under the Bishops hands to receive the gift of the Holy Ghost, will come with holy desires, and a longing soul, with an open hand and a prepared heart: he will purifie the house of the spirit for the entertainment of so Divine a guest: he will receive him with humility and follow him with obedience, and delight him with purities: and he that does thus, let him make the objection if he can, and tell me; Does he *say that Jesus is the* Lord? He cannot say this, *but by the Holy Ghost.* Does he love his Brother? If he does, then *the Spirit of God abides in him.* Is Jesus Christ formed in him? Does he live by the lawes of the spirit? Does he obey his commands? Does he attend his motions? Hath he no earnest desires to serve God? If he have not, then in vain hath he receiv'd either Baptisme or Confirmation. But if he have, it is certain that of himself he cannot do these things: he *cannot of himself think a good thought.* Does he therefore think well? That is from the Holy Spirit of God.

To conclude this inquiry: *The Holy Ghost is promised to all Men to profit withall.* That's plain in Scripture. Confirmation, or prayer and Imposition of the Bishops hand 1 Cor. 12. 7.

hand is the Solemnity and Rite us'd in Scripture for the conveying of that promise, and the effect is felt in all the Sanctifications and changes of the Soul, and he that denies these things hath not faith, nor the true notices of Religion, or the spirit of Christianity. Hear what the Scriptures yet further say in this mystery.

2 Cor. 1. 21. *Now he which confirmeth or stablisheth us with you in Christ, and hath anointed us is God: who hath also sealed us, and given the earnest of the Spirit in our hearts.* Here is a description of the whole mysterious part of this rite. God is the Author of the grace: The Apostles and all Christians are the suscipients and receive this grace: by this grace we are adopted and incorporated into Christ: God hath anointed us; that is, he hath given us this Unction from above, *he hath sealed us by his Spirit*, made us his own, bored our ears thorough, made us free by his perpetual service, and hath done all these things in token of a greater; he hath given us his Spirit to testifie to us that he will give us of his glory. These words of S. *Paul*, besides that they evidently contain in them the spiritual part of this Ritual, are also expounded of the Rite and Sacramental it self, by S. *Chrysostom*, *Theodoret* and *Theophylact*; that I may name no more. For in this mystery, *Christos nos efficit, & misericordiam Dei nobis annunciat per spiritum Sanctum*, said

Lib. 4. de fide cap 10. S. *John Damascen*; he makes us his anointed ones, and by the Holy Spirit he declares his eternal mercy towards us. *Nolite tangere Christos meos.* Touch not mine anointed ones. For when we have this signature of the Lord upon us, the Devils cannot come near to hurt us, unless we consent to their temptations, and drive the Holy Spirit of the Lord from us.

Sect.

SECT. VII.

Of preparation to Confirmation, *and the circumſtances of receiving it.*

IF Confirmation have ſuch gracious effects, why doe we confirm little children, whom in all reaſon we cannot ſuppoſe to be capable and receptive of ſuch Graces? It will be no anſwer to this, if we ſay, that this very queſtion is asked concerning the baptiſm of Infants, to which as great effects are conſequent, even pardon of all our ſins, and the new birth and regeneration of the ſoul unto Chriſt: For in theſe things the ſoul is wholly paſſive, and nothing is required of the ſuſcipient but that he put in no bar againſt the grace, which becauſe Infants cannot doe, they are capable of baptiſm; but it follows not that therefore they are capable of confirmation, becauſe this does ſuppoſe them ſuch as to need new aſſiſtances, and is a new profeſſion, and a perſonal undertaking, and therefore requires perſonal abilities, and cannot be done by others, as in the caſe of baptiſm. The aids given in Confirmation are in order to our contention and our danger, our temptation and ſpiritual warfare, and therefore it will not ſeem equally reaſonable to confirm children as to baptize them.

To this I anſwer, That in the Primitive Church *Confirmation was uſually adminiſtred at the ſame time with baptiſm*;

baptism, for we find many Records that when the Office of baptism was finished, and the baptized person devested of the white Robe, the person was carried again to the Bishop to be confirmed, as I have already shewn out of *Dionysius*, and divers others. The reasons why anciently they were ministred immediately after one another, is, not onely because the most of them that *were baptized were of years to choose their Religion, and did so*; and therefore were capable of all that could be consequent to baptism, or annexed to it, or ministred with it, and therefore were also at *the same time communicated as well as confirmed*; but also because the solemn baptisms were at solemn times of the year, at *Easter* onely and *Whitsontide*, and onely in the Cathedral or Bishops Church in the chief City; whither when the Catechumens came, and had the opportunity of the Bishops presence, they took the advantage *ut sacramento utroq; renascantur*, as St. *Cyprian*'s expression is, that they might be regenerated by both the mysteries, and they also had the third added, *viz.* the Holy Eucharist.

Cap. 4. part 3. De Eccles Hier. Melchiad. Epist. ad episc. Hispan. Ordo Rom. cap. de die Sabbathi. S. Pasch. Alcuin. De divin. offic. c. 19.

This simultaneous ministration hath occasioned some few of late to mistake confirmation for a part of baptism, but no distinct Rite, or of distinct effect, save onely that it gave ornament and complement, or perfection to the other: But this is infinitely confuted by the very first ministry of *Confirmation* in the World; for there was a great interval between St. *Philip*'s baptizing and the Apostles confirming the *Samaritans*, where also the difference is made wider by the distinction of the Minister; a Deacon did one; none but an Apostle, and his successor a Bishop could do the other; and this being of so universal a Practise and Doctrine in the

the Primitive Church, it is a great wonder that any learned men could suffer an errour in so apparent a case. It is also clear in two other great remarks of the practise of the Primitive Church, the one is of them who were baptized in their sickness, the οἱ ἐν νόσῳ παραλαμβάνοντες, καὶ εἶτα ἀναστάντες, when they recovered they were commanded to address themselves to the Bishop, to be confirmed, which appears in the XXXVIII. Canon of the council of *Eliberis*, and the XLVI. Canon of the council of *Laodicea*, which I have before cited upon other occasions; the other is, that of Hereticks returning to the Church, who were confirmed not onely long after baptism, but after their apostacy and their conversion.

For although Episcopal confirmation was the inlargement of Baptismal grace, and commonly administred the same day, yet it was done by interposition of distinct ceremonies, and not immediately in time. *Honorius Augustodunensis* tells, That when the baptized on the Eighth day had laid aside their Mitres, or proper habit used in baptism, then they were usually confirmed, or consigned with Chrism in the Fore-head by the Bishop. And when children were baptized irregularly, or besides the ordinary way, in Villages and places distant from the Bishop, confirmation was deferr'd, said *Durandus*. And it is certain, that this affair did not last long without variety: Sometimes they ministred both together; sometimes at greater, sometimes at lesser distances; and it was left indifferent in the Church to do the one or the other, or the third, according to the opportunity and the discretion of the Bishop.

Vide Cassandrum *Schol. ad Hym. Eccl.*

But afterward, in the middle and descending Ages it grew to be a question, not whether it were lawful, or

or not, but which were better, To confirm Infants, or to stay to their childehood, or to their riper years? *Aquinas*, *Bonaventure*, and some others say it is best, that they be confirmed in their Infancy, *quia dolus non est, nec obicem ponunt*, they are then without craft, and cannot hinder the descent of the Holy Ghost upon them; and indeed it is most agreeable with the Primitive practise, that if they were baptized in Infancy, they should then also be confirmed, according to that of the famous Epistle of *Melchiades* to the Bishops of *Spain*: *Ita conjuncta sunt hæc duo sacramenta, ut ab invicem nisi morte præveniente, non possint separari, & unum sine altero ritè perfici non potest.* Where although he expresly affirms the Rites to be two, yet unless it be in cases of necessity they are not to be severed, and one without the other is not perfect, which, *in the sense formerly mentioned*, is true, and so to be understood; That *to him who is baptized and is not confirmed, something very considerable is wanting, and therefore they ought to be joyned, though not immediately, yet* [illegible], *according to reasonable occasions and accidental causes*: But in this there must needs be a liberty in the Church, not onely for the former reasons, but also because the Apostles themselves were not confirmed till after they had received the Sacrament of the Lords Supper.

Others therefore say, That to confirm them of riper years is with more edification. The confession of Faith is more voluntary, the election is wiser, the submission to Christs discipline is more acceptable, and they have more need, and can make better use of their strengths then derived by the holy spirit of God upon them; and to this purpose it is commanded in the Canon Law, that they who are confirmed should be *perfectæ ætatis*, of

De consecrat. dist. 5. c. ut jejuni.

of full age; upon which the gloſs ſayes, *Perfectam vocat forte duodecim annorum*; *Twelve year old was a full age, becauſe at thoſe years they might then be admitted to the lower ſervices in the Church.* But the reaſon intimated and implied by the Canon is, becauſe of the preparation to it; *They muſt come faſting, and they muſt make publick confeſſion of their Faith.* And indeed that they ſhould do ſo is matter of great edification, as alſo are the advantages of choice, and other preparatory abilities and diſpoſitions above-mentioned: They are matter of edification, I ſay, when they are done; but then the delaying of them ſo long before they be done, and the wanting the aids of the Holy Ghoſt conveyed in that miniſtry, are very prejudicial, and are not matter of edification.

But therefore there is a third way, which the Church of *England* and *Ireland* followes, and that is, that after Infancy; but yet before they underſtand too much of ſin, and when they can competently underſtand the fundamentals of Religion, then it is good to bring them to be confirmed, that the ſpirit of God may prevent their youthful ſins, and Chriſt by his word and by his ſpirit, may enter and take poſſeſſion at the ſame time. And thus it was in the Church of *England* long ſince provided and commanded by the Laws of King *Edgar*, *cap.* 15. *ut nullus ab Epiſcopo confirmari diù nimium detrectârit*; That none ſhould too long put off his being confirmed by the Biſhop, that is, as is beſt expounded by the perpetual practiſe almoſt ever ſince, *as ſoon as ever by Catechiſm and competent inſtruction they were prepared, it ſhould not be deferred.* If it have been omitted (as of late years it hath been too much) as we do in baptiſm, ſo in this alſo; A. D. 969.

alſo; it may be taken at any age, even after they have received the Lords Supper, as I obſerved before in the practiſe and example of the Apoſtles themſelves, which in this is an abundant warrant: But ſtill the ſooner the better. I mean, after that Reaſon begins to dawn: but ever it muſt be taken care of, that the Parents and God-fathers, the Miniſters and Maſters ſee that the Children be catechiſed and well inſtructed in the fundamentals of their Religion.

For this is the neceſſary preparation to the moſt advantageous reception of this holy miniſtry: *In Eccleſiis potiſſimùm Latinis non niſi adultiore ætate pueros admitti videmus, vel hanc certè ob cauſam, ut Parentibus, ſuſceptoribus, & Eccleſiarum præfectis occaſio detur pueros de fide, quam in baptiſmo profeſſi ſunt, diligentiùs inſtituendi, & admonendi,* ſaid the excellent *Caſſander.* In the Latine Churches they admit children of ſome ripeneſs of age, that they may be more diligently taught and inſtructed in the Faith. And to this ſenſe agree St. *Auſtin*, *Walafridus Strabo*, *Ruardus Lovanienſis*, and Mr. *Calvin.*

Conſultationis. cap. 9.

Serm. 116. in ramis Palmarum.

De lib. Eccleſiaſt. c. 26.

For this was ever the practiſe of the Primitive Church to be infinitely careful of catechiſing thoſe, who came and deſired to be admitted to this holy Rite; they uſed Exorciſms or Catechiſms to prepare them to baptiſm and confirmation. I ſaid *Exorciſms* or *Catechiſms*, for they were the ſame thing; if the notion be new, yet I the more willingly declare it, not onely to free the Primitive Church from the ſuſpicion of ſuperſtition in uſing Charms or Exorciſmes (according to the modern ſenſe of the word) or caſting of the Devil out of innocent Children but alſo to remonſtrate the perpetual practiſe of catechiſing children in the eldeſt and beſt

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times of the Church. Thus the *Greek* Scholiaſt upon *Harmenopulus* renders the word ἐξορκισὰς by κατηχήσας the Primitive Exorciſt was the Catechiſt: And *Balſamon* upon the 26th. Canon of the Council of *Laodicea* ſayes, That to Exorciſe is nothing but to catechize the unbelievers, τίνες ἐπιχείρουν ἐξορκίζειν, τουτέστι κατηχεῖν ἀπίστους, ſome undertook to Exorciſe, that is, (ſayes he) to Catechiſe the unbelievers: And St. *Cyril* in his Preface to his Catechiſms, ſpeaking to the *Illuminati*; *Feſtinent* (ſayes he) *pedes tui ad Catecheſes audiendas, Exorciſmos ſtudioſè ſuſcipe &c*: *Let your feet run haſtily to hear the Catechiſmes, ſtudiouſly receive the Exorciſms, although thou beeſt already inſpired and exorciſed; that is, although you have been already inſtructed in the myſteries, yet ſtill proceed: For without Exorciſmes (or Catechiſms) the ſoul cannot goe forward, ſince they are Divine and gathered out of the Scriptures:* And the reaſon why theſe were called Exorciſmes, he addes: [*Becauſe when the Exorciſts or Catechiſts by the ſpirit of God produce fear in your hearts, and do inkindle the ſpirit as in a furnace, the Devil flies away, and ſalvation and hope of life Eternal does ſucceed,*] according to that of the Evangeliſt concerning Chriſt; *They were aſtoniſhed at his Doctrine, for his word was with power*: And that of St. *Luke* concerning *Paul* and *Barnabas*: The Deputy, when he ſaw *what was done, was aſtoniſhed at the Doctrine of the Lord.* It is the Lords Doctrine that hath the power to caſt out Devils and work miracles; Catechiſmes are the beſt Exorciſmes: [*Let us therefore, Brethren, abide in hope, and perſevere in catechiſings* (ſaith St. *Cyril*) *although they be long, and produced with many words or diſcourſes.*] The ſame alſo we finde in St. *Gregory Nazianzen*, [a] and St. *Auſtin*. [b]

Luke 4. 32.

Acts 13. 12.

a *Orat. de baptiſm.*

b *In Pſal.* 68.

The uſe that I make of this notion is principally to be an exhortation to all of the Clergy, that they take great care to catechiſe all their people, to bring up Children in the nurture and admonition of the Lord, to prepare a holy ſeed for the ſervice of God, to cultivate the young plants, and to dreſs the old ones, to take care that thoſe, who are men in the World, be not meer Babes, and uninſtructed in Chriſt, and that they, who are children in age, may be wiſe unto ſalvation; for by this means we ſhall reſcue them from early temptations, when being ſo prepared they are ſo aſſiſted by a Divine miniſtery; we ſhall weaken the Devils power, by which he too often, and too much prevails upon uninſtructed and unconfirmed youth: For, μύεσιν βεβαίωσις ὁμολογίας, confirmation is the firmament of our profeſſion; but we profeſs nothing till we be catechiſed; catechiſings are our beſt preachings, and by them we ſhall give the beſt accounts of our charges, while in the behalf of Chriſt we make Diſciples, and take prepoſſeſſion of Infant-underſtandings, and by this holy Rite, by prayer and impoſition of hands we miniſter the holy ſpirit to them, and ſo prevent and diſable the artifices of the Devil; *for we are not ignorant of his devices*, how he enters as ſoon as he can, and taking advantage of their ignorance and their paſſion, ſeats himſelf ſo ſtrongly in their hearts and heads. *Turpiùs ejicitur, quàm non admittur hoſtis*, It is harder to caſt the Devil out, than to keep him out. Hence it is that the youth are ſo corrupted in their manners, ſo Deviliſh in their Natures, ſo curſed in their converſation, ſo diſobedient to Parents, ſo wholly given to vanity and idleneſs; they learn to ſwear before they can pray, and to lie as ſoon as they can ſpeak. It is not my ſenſe alone, but was

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long ſince obſerved by *Gerſon* and *Gulielmus Pariſienſis*, *Propter ceſſationem confirmationis tepiditas grandior eſt in fidelibus, & fidei defenſione*: There is a coldneſs and deadneſs in Religion, and it proceeds from the neglect of confirmation ritely miniſtred, and after due preparations and diſpoſitions. A little thing will fill a childs head: Teach them to ſay their prayers; tell them the ſtories of the Life and Death of Chriſt; cauſe them to love the holy *Jeſus* with their firſt love, make them afraid of a ſin, let the principles, which God hath planted in their very Creation, the natural principles of Juſtice and Truth, of honeſty and thankfulneſs, of ſimplicity and obedience be brought into act, and habit, and confirmation by the holy Sermons of the Goſpel. If the Guides of Souls would have their people holy, let them teach holineſs to their children, and then they will (at leaſt) have a new generation unto God, better than this wherein we now live. They who are moſt zealous in this particular will with moſt comfort reap the fruit of their labours, and the bleſſings of their miniſtery, and by the numbers which every Curate preſents to his Biſhop fitted for confirmation, he will in proportion render an account of his Stewardſhip with ſome viſible felicity; and let it be remembred, that in the laſt Rubrick of the Office of Confirmation in our Liturgy it is made into a Law, that *none ſhould be admitted to the holy Communion, until ſuch time as he could ſay the Catechiſm, and be confirmed*; which was alſo a Law and Cuſtom in the Primitive Church, as appears in St. *Dionyſius* his Eccleſiaſtical Hierarchy, and the matter of fact is notorious. Among the *Helvetians* they are forbidden to contract marriages before they are well inſtructed in the Catechiſm: And in a late Synod at *Bourges*,

De extermin. Schiſm.

Bourges, the Curates are commanded to threaten all that are not confirmed, that they ſhall never receive the Lords Supper, nor be married; and in effect the ſame is of force in our Church; for the married perſons being to receive the Sacrament at their marriage, and none are to receive but thoſe that are confirmed; the ſame Law obtains with us, as with the *Helvetians* or the *Synodus Bituricenſis.*

There is another little inquiry, which I am not willing to omit; but the anſwer will not be long, becauſe there is not much to be ſaid on either ſide. Some inquire whether the holy Rite of Confirmation can be miniſtred any more than once? St. *Auſtin* ſeems to be of opinion that it may be repeated. *Quid enim aliud eſt impoſitio manuum niſi oratio ſuper hominem?* Confirmation is a ſolemn prayer over a man; and if ſo, why it may not be reiterated can have nothing in the nature of the thing; and the Greeks do it frequently, but they have no warranty from the Scripture, nor from any of their own ancient Doctors. Indeed when any one did return from Hereſie, they confirmed them, as I have proved out of the firſt and ſecond Council of *Arles*, the Council of *Laodicea*, and the ſecond Council of *Sevil*: But upon a cloſer intuition of the thing, I find they did ſo onely to ſuch who did not allow of Confirmation in their Sects, ſuch as the *Novatians* and the *Donatiſts*. *Novatiani pœnitentiam à ſuo conventu arcent penitùs, & iis qui ab ipſis tinguntur ſacrum Chriſma non præbent. Quocircà qui ex hâc Hæreſi corpori Eccleſiæ conjunguntur benedicti Patres ungi juſſerunt:* So *Theodoret.* For that reaſon onely the *Novatians* were to be confirmed upon their converſion, becauſe they had it not before. I finde alſo, they did confirm the converted *Arrians*;

Lib. 3. de bapt. c. 16.

Lib. 3. hæret. Fabul.

rians; but the reaſon is given in the firſt Council of *Arles*, *quia propriâ lege utuntur.* They had a way of their own; that is, as the Gloſs ſaith upon the Canon, *de Arrianis conſecrat. diſt.* 4. their baptiſm was not in the name of the holy Trinity; and ſo their baptiſm being null, or at leaſt ſuſpected, to make all as ſure as they could, they confirmed them. The ſame alſo is the caſe of the *Bonaſiaci* in the ſecond council of *Arles*, though they were (as ſome of the *Arrians* alſo were) baptized in the name of the moſt holy Trinity; but it was a ſuſpected matter, and therefore they confirmed them: But to ſuch perſons who had been rightly baptized and confirmed, they never did repeat it. Πνεύματος ἁγίου σφραγὶς δόσις ἀνεξάλειπτος; the gift of the Spirit is an indelible ſeal, ſaith St. *Cyril*, ἀνεπιχείρητος, St. *Baſil* calls it, it is inviolable. They who did re-baptize, did alſo reconfirm. But as it was an error in St. *Cyprian* and the *Africans* to do the firſt, ſo was the ſecond alſo, in caſe they had done it; for I find no mention expreſly that they did the latter, but upon the fore-mentioned accounts, and either upon ſuppoſition of the invalidity of their firſt pretended baptiſm, or their not uſing at all of confirmation in their Heretical conventicles: But the repetition of confirmation is expreſly forbidden by the council of *Tarracon*, *cap.* 6. and by *P. Gregory* the ſecond: and *ſanctum Chriſma collatum & altaris honor propter conſecrationem* (*quæ per Epiſcopos tantùm exercenda & conferenda ſunt*) *evelli non queunt*, ſaid the Fathers, in a council at *Toledo*. Confirmation and holy Orders (which are to be given by Biſhops alone) can never be anulled, and therefore they can never be repeated; and this relies upon thoſe ſevere words of St. *Paul*, having ſpoken of *the foundation of the Doctrine of Baptiſms and laying*

Cyril. Hieroſ. in Procatech.

Apud Gratian. de conſecrat. diſt. 5. cap. Dictum eſt. & cap. De homine.

Concil. Toletan. 8. can. 7.

Hebr. 6. *laying on of hands*, he sayes, *if they fall away, they can never be renewed*; that is, the ministery of baptism and confirmation can never be repeated. To Christians that sin after these ministrations, there is onely left a νήψατε, *Expergiscimini*, that they arise from slumber, and stir up the Graces of the Holy Ghost. Every man ought to be careful that he *do not grieve the holy Spirit*; but if he does, yet let him not quench him, for that is a desperate case, φύλαττε τὴν φυλάκτικον. The holy Spirit is the great conservative of the new Life, onely keep the Keeper, take care that the spirit of God do not depart from you; for the great ministery of the spirit is but once; for as baptism is, so is confirmation.

I end this discourse with a plain exhortation out of S. *Ambrose*; upon those words of S. *Paul*, *He that confirmeth us with you in Christ is God*; *Repete quia accepisti signaculum spirituale, spiritum sapientiæ & intellectus, spiritum consilii atque virtutis, spiritum cognitionis atque pietatis, Spiritum Sancti timoris & serva quod accepisti. Signavit te Deus Pater, confirmavit te Christus Dominus.* Remember that thou (who hast been confirmed) hast receiv'd the spiritual signature; the spirit of wisdom and understanding, the spirit of council and strength, the spirit of knowledge and godliness, the spirit of holy fear, keep what thou hast receiv'd. The Father hath seal'd thee, and Christ thy Lord hath confirmed thee by his Divine Spirit; and he will never depart from thee, εἰ μὴ δ' ἔργων φαυλότητα ἡμεῖς ἑαυτοὺς ταύτης ἀποξενώσωμεν, unless by evil works we estrange him from us. The same advice is given by *Prudentius*.

Zonar. in Can. Laodicen. 48.

Cultor

Cultor Dei memento,
Te fontis & lavacri
Rorem ſubiiſſe Sanctum
Et Chriſmate innotatum. *

* *Innovatum.*

Remember how great things ye have received, and what God hath done for you; ye are of his flock, and his *Militia*; ye are now to fight his battles, and therefore to put on his armour, and to implore his auxiliaries, and to make uſe of his ſtrengths, and alwayes to be on his ſide, againſt all his and all our Enemies. But he that deſires grace, muſt not deſpiſe to make uſe of all the inſtruments of grace. For though God communicates his inviſible ſpirit to you, yet that he *is pleas'd to do it by viſible inſtruments is more than he needs, but not more than we do need.* And therefore ſince God deſcends to our infirmities, let us carefully and lovingly addreſs our ſelves to his ordinances; that as we receive remiſſion of ſins by the waſhing of water, and the body and blood of Chriſt by the miniſtery of conſecrated Symbols, ſo we may receive the Holy Ghoſt *ſub Ducibus Chriſtianæ militiæ*, by the prayer and impoſition of the Biſhops hands, whom our Lord Jeſus hath ſeparated to this miniſtery. *For if you corroborate your ſelf by baptiſm* (they are the words of S. *Gregory Nazianzen*) *and then take heed for the future, by the moſt excellent and firmeſt aids conſigning your mind and body with the Unction from above* (viz. in the Holy Rite of Confirmation) *with the Holy Ghoſt, as the Children of* Iſrael *did with the aſperſion on the door-poſts in the night of the death of the firſt-born of* Egypt, *what* (evil) *ſhall happen to you?* Meaning that no evil can invade you: *and what aid ſhall you get? If you ſit*

Orat. in Sanctum lavacrum.

down, you ſhall be without fear, and if you reſt, your ſleep ſhall be ſweet unto you. But if when ye have received the Holy ſpirit, you live not according to his Divine principles, you will loſe him again; that is, you will loſe all the bleſſing, though the impreſſion does ſtill remain till ye turn quite Apoſtates, *in peſſimis hominibus manebit, licèt ad judicium* (ſaith S. *Auſtin*) the Holy Ghoſt will remain either as a *teſtimony* of your *Unthankfulneſs* unto *condemnation*, or elſe as a *ſeal* of *grace*, and an *earneſt* of your *inheritance* of Eternal glory.

Lib. 2. contr. lit. Petil. c. 104.

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